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The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 23.—WHOLE NUMBER 1693.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUG. 2, 1851 AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for August.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

SEPTEMBER.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. }
20. } Ember Days.
21. Fourteenth Sunday after Trinity, St. Mathias, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Clergy of the Protestant Episopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 45 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 27 21st street.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, 15 Amity street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
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Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome st.
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Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
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Richmond, Rev. William, Bloomingdale.
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Seabury, D. D., Rev. Samuel, 125 West 13th st.
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Timlow, Rev. G. W. 140 Norfolk st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

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Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
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Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 187 Bridge-st.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Bond cor. Pacific.
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Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J.
Webbe, Rev. William T., 321 Gold st.

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Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Walker, Rev. William F., 140 South 8th st.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

For the Churchman.

"In Tenebris, Dominus Lux."

Midnight darkness veils the earth,
 Midnight silence fills the air,
But the Heav'ns are robed in light,
 And the stars keep vigil there.

Did not thus the day depart,
 And the solemn [illegible]
Never should we know how vast,
 Are the realms that glow and burn.

So 'mid Eden's verdant bow'rs,
 Love was strewn by God on high,
But His happy creatures dream'd not
 He for love of them would die.

When they wander'd outcast, lone,
 Far from life and far from God,
Then for them His heart outpour'd
 Crimson drops on Calvary's sod.

Ever thus from darkness, light
 Cometh, even in the tomb:
Further, clearer, brighter see we,
 When the world around is gloom.

Waddington, July, 1851. J. H. H.

Selected Matter.

ADDRESS delivered at the Third Anniversary Meeting of the NEW-YORK ECCLESIOLOGICAL SOCIETY, May 12th, 1851, by the President.
(Concluded.)

But I turn gladly from this antagonistic view—which the sad necessities of the time and the prejudices of ignorance have alike forced upon me, as an argument due to the loyal reputation of our studies and our society—I turn to the more grateful theme of the generous and elevating influences which cannot but flow in upon the individual mind from the science we here cultivate. The first I would mention is the awakening of the sense of Christian art—in other words, the consecration of the BEAUTIFUL in thought and work; its consecration wherever we see it, not only amid the works of nature, as being the fairest imprint of God's hand; but in all the works of man, as being the embodiment of that which of itself is of Heaven and not of earth; and thus awakening in the artist's mind humility and awful joy, and in that of the beholder a sense of what Paradise once was, and Heaven no doubt will be. Such are the feelings that lie at the foundation of these our studies. They lift up out of the dirt and mire of earth all questions of sensuous beauty, turning them all into that which awakened the Harp of David, the "Beauty and Praise of Holiness." I need not urge the vast additions such daily thought must bring to the stores of innocent enjoyment, a mind thus trained, senses thus chastened, and an imagination thus enriched; nor what a security it affords to the heart of youth amid the ensnaring influences of perverted art, to behold in it and them but the desecration of a holy talent, Beauty, which is of Heaven, debased to the service of Hell, the living spirit tied to a putrid carcase. Surely, no homily against vice could so disgust us with it, as to see that Beauty, which is ever associated in our thoughts with God and His Purity, His Honor and His Worship, His House and His Holy Services—to see it prostituted to all that God hates, and all that God's House and Worship are intended to eradicate from our hearts.

If such then be the natural and reasonable influences of our studies—and that they are, I may venture to appeal to your experience as well as plead my own—may we not fairly trust that our Society will grow, as all good things grow, in all good men's esteem; that it will become the fruitful parent throughout our land of many such, and that all and each will be regarded as training schools of our youth, in moral Purity as well as in Church Architecture and sound Churchmanship. But I have thus far spoken of the bearing of these studies only on the student; what shall I say of the Artist? If such be their purifying power over him who but beholds the work of Beauty, what shall measure it over him who executes them?—who feels within himself that Spark of Divinity, the creative power, the "mens divinior," as even Heathen named it—when he feels himself thus armed, I say, with strength for good or evil above his fellows, to do God's service or the Devil's work—what less can it be than to hold himself, in his due place and degree, as a consecrated vessel, and his Talent as a sacred deposit, to be answered for with usury when the Great Master returns to take account of His servants? I speak not here of the special talent of the Architect, but of all talent, for all is alike of God, and should be consecrate to Him; and few Gifts there are that may not be employed in the adornment of God's temple or the perfecting of His Worship; for our blessed Religion was sent to be no one-sided cure of our corruption—it is to sanctify the whole Man; the shallows as well as the depths of his nature, his Imagination and his Senses, as well as his Reason and Understanding; and having sanctified them, to offer up the whole, a Holocaust on God's Altar, and even then acceptable only through the Beloved. The feeling here awakened therefore, as touching every Talent, is that, until the First Fruits of it be given in some form or other to God and His Service, the Harvest is not ours—not ours to claim, not ours to enjoy; nor can I conceive how any thoughtful mind can find comfort in the worldly exercise of any artistic talent of which he is not conscious that, in some shape or other, he has laid upon God's Altar some thank-offering from it, were it but in value as the widow's mite. Now this doubtless is the true feeling of every Christian mind, and I know not of any training (I speak, Gentlemen, from experience) so powerful to develope it as the studies and the labors of the Ecclesiologist. Nor is it comfort only and peace of conscience it brings to the Artist's mind; it enlarges, elevates, deepens, strengthens all his powers. Were it only through the consciousness of high purpose and responsible use, that of itself would do much for him, would marshal to his work all his powers, with a concentration of effort which no mere human motive could awaken. His very soul would be in his work, and leave its mark upon it; but what is more, he would feel that he was not walking alone in God's service, and not for selfish ends, nor without the sympathy of Love; Angel's eyes he would trust were upon him; nay more, the approving eye of Him he would know to be upon him, to Whose glory his powers were given, and Who has graciously promised that He will not forget any labor of love. Under such influences, should we not soon have a higher and better tone of art than now prevails? Many I know there are, artists and architects, who have already in Christian Art thus taken their stand; men who hold their talent sacred and use it nobly, for higher ends than worldly fame, and who account *that* its noblest and most profitable employment, which brings it into Holy Places, into the Temple of God, and near to that Sacred Presence which dwells within it. Nor does such praise belong to man alone, but also to the young, the beautiful, and the good, who in every form of consecrated female art, like the Marys of old, "last at the Cross, and first at the Sepulchre," seek joyfully to add their mite of willing labor to the adornment of Christ's Church and Altar.

But the words "willing labor," awaken the thought of that "Lamp of Sacrifice" which burns so dimly in our land, yet without which nothing truly great or noble was ever effected in any work of man, and least of all in erecting the House of God. It is in truth the one thing needful in our land, and until we have it, we can have no worthy Temple; nor offer up, in any Temple, worthy adoration. We cannot have God's House rightly adorned, till we are content our own should come after it; nor can we labor in it as we ought, till we have received into our heart of hearts those noble words of the Psalmist, "I had rather be a door-keeper in the House of my God than to dwell in the tents of ungodliness."

As the contradictory of this "Spirit of Sacrifice" stands forth among us the "Spirit of Mammon," the Ruler of our age and country, and therefore not likely to be overruled by any mere human motives. It must and can be only by the power of Him Who has conquered the Prince of this world, and Who, when He came to bind the strong man and spoil his goods, left the same power within His Church; and, in their due degree, with all its members who love it and labor for it with self-sacrificing hearts and hands, as we, Gentlemen, in our poor labors, I trust, are now doing. On us, then, and on the studies we commend, rests some portion of that power and that responsibility, the conquest of the spirit of Mammon. But then to do it, the Lamp of Sacrifice must be our guiding light; we must seek ever and everywhere, in our plans and counsels, to bestow on God's Temple and Service the wisest and the best; teaching that all that man can do for it is to be turned into "Thank Offerings" memorials before God of Love, of Penitence, of Adoration; and like all memorials, even as this world teaches, of the best we have, the best of materials, the best of work; not as the worldly mind sacrifices unto God, that which at His ancient Altar He rejected, "the halt, the maimed, the blind," but of the willing heart, from within our flock, the fairest and the best. Thus then we are to teach, that not in the spirit of speculation is God's House to be built, taking out its reward here; and not in the spirit of worldly parsimony, giving yet grudging, sparing and saving wherever ingenuity can cover up deficiencies, substituting ever the cheaper for the dearer material, the apparent for the real labor, the low-priced apprentice work for that of the real artist. Not in this spirit, whatever be its external show, is that House of God to be erected, or can be, which is to bring a blessing on the hands of its Builder, the hearts of its Patrons, or tears of adoration into the eyes of the Beholder. No, Gentlemen; if we are to have true Christian Churches, they must come out of true Christian hearts; the visible work will speak out the invisible motive, the spirit of parsimony or the spirit of sacrifice, the soul that grudges or the soul that loves, and that loving, counts all cheap that goes to speak forth the glories of a Risen Saviour, or the thankfulness of a Redeemed soul. Were but this spirit deep in our hearts, what noble, Heaven-built offerings should we not behold rising everywhere in this our broad, fair land, where gold now runs in streams, and is poured out like water for all selfish ends! What temples to cheer and bless the eyes of the wanderer, to instruct and guide the toiling multitude, and to consecrate to the Rich that overflowing wealth, which is unblest till its Tithe be paid, till its thank-offering be laid on God's Altar. For as of Talent, so still more pointedly of Wealth—unconsecrated, it is but of the "earth, earthy;" it is emphatically of the "dust and ashes" which the soul leaves behind it. The first fruits of it, as of all we are and all we have, belong of right to God; and as it is the only portion of our wealth, our alms with prayers, that we ever remit to Heaven, so too is it that portion by which we are longest remembered on earth. "The Churches of the olden time," to use the eloquent words of another, "are the only witnesses perhaps that remain to us of the faith and fear of nations. All else for which the Builders sacrificed has passed away—all their living interests and aims and attainments. We know not for what they labored, and we see no evidence of their reward. Victory, wealth, authority, happiness, all have departed, though bought by many a bitter sacrifice. But of them and their life, and their toil upon earth, one reward, one evidence is left to us, in those gray heaps of deep-wrought stone. They have taken with them to the grave their powers, their honors and their errors, but they have left us their adoration. To this I add they have left us too the evidence of their wisdom, their prospective wisdom, in those noble endowments of land—then cheap, but now precious—out of which has flowed to England the perennial bounty that has made her rich—rich in Churches and Church Glebes, rich in Christian Colleges and Schools, rich in Alms Houses, and Hospitals, and Retreats for the Aged and the Orphan; and all blessed with the services of Religion. Let us American Churchmen remember this, their lesson and our duty. Our country stands now, as theirs did then, five hundred years ago, with fertile land beyond our occupation and our needs: a cheap provision, therefore, if now made, for the spiritual wants of a future age. Would that the wealthy sons of the Church would remember this in time, anticipate those coming wants, and in so doing awaken a Hymn of Thanksgiving from unborn millions.

But, Gentlemen of the Society, I have detained you too long. I close, as I began, with congratulations on the cause we advocate, the Society we have founded, and the amount of its quiet practical usefulness through the past year. If what I have now said, there is nothing, I trust, to prejudice that cause or enfeeble those hands, but rather, I would hope, the reverse; by showing the bearing of our studies on others in general Christian training, and more especially in deepening our own attachment to that branch of the Church Catholic in which the good Providence of God hath placed us.

From the John Bull.

MEMOIRS of WILLIAM WORDSWORTH, Poet Laureate, D. C. L. By Christopher Wordsworth, D. D., Canon of Westminster. 2 vols. London: E. Moxon, 1851.

Regard and affection for one who had many titles to both, have induced the Rev. Canon Wordsworth to withdraw himself for a while from the severer studies to which his time is so profitably devoted, in order to perform a duty imposed upon him by the personal wish of the late Poet Laureate. We rejoice that he has been induced to do so, both for his own sake, and for that of the public; for his own sake, because the labor, the result of which is lying before us in these memoirs, could not fail to prove to his spirit a grateful relaxation from sterner literary toil; and for the sake of the public, because this literary biography could not, as its subject himself rightly judged, have been committed to better hands.

For a mere history of the poet's life, the materials were, in the nature of things, exceedingly scanty. The course of William Wordsworth's life ran on smooth and steady, free alike from the eccentricities and irregularities into which Coleridge was betrayed, and from the harassing anxieties by which, no less than by excessive labor, the noble faculties of Southey were reduced to a premature decay. The prospects of his early youth were, indeed, overclouded, like those of his brother bards; and his unwillingness to embrace the ministry of the Church as a profession, after being educated with a view to it by kind relatives, was, in his case, as it was in Southey's, a source of disappointment to those most interested in his welfare, and on his own part, a serious sacrifice of his worldly interests to a high conception of the sacred office from which he conscientiously shrank. In the case of Wordsworth, however, a bequest from a discriminating friend, intervened at the critical moment to prevent the necessity of his employing his muse in the low service of his earthly wants; and before the supply drawn from this source was exhausted, the recovery of his father's property, and subsequently his appointment to a sinecure office, placed him in a situation of easy competency, abundantly sufficient for one whose spirit was contented, and his habits moderate. Thus enabled to expand the wings of his poetic genius with all freedom, and to pursue his literary labors in whatever direction the inspiration of the hour might impel him, Wordsworth was enabled to do full justice to his lofty talent, and to give a free rein to his exquisite fancy.

The life of the bard having been spent in the cultivation of the poetic art, in the close retirement of his romantic hermitage, there could be but little for the biographer to record. But the charge which was committed to Dr. Wordsworth was of a different character altogether. It was not a chronicle of his uneventful life that the poet wished to give to the world, but a collection of materials illustrative of his poems, in which his life is mirrored. In fact it was not a history of his life, but a biographical commentary on his works, that William Wordsworth himself designed, and his talented nephew has executed in the present volumes. As the latter himself explains the task—

"Mr. Wordsworth's Poems are no visionary dreams, but practical realities. He wrote as he lived, and he lived as he wrote. His poetry had its heart in his life, and his life found a voice in his poetry.

"It is very necessary that posterity should be assured of this, in order that it may have a firmer faith in his principles. And no such guarantee can be given of his sincerity in enunciating those principles, and no such evidence can be afforded of their results, as is supplied by the records of his life.

"Besides, it is obvious to the most cursory reader of his works, that they are in a great measure derived from materials personal to himself. His writings have in a remarkable degree a subjective character. The scenes in which he lived, the incidents of his own life and of his friends, supplied topics for his genius to elaborate. Hence it is evident that many of his poems will be very obscure to those persons who are not acquainted with the circumstances of his life, and they will be perused with greater pleasure and profit by all who are conversant with his history."

For the purpose indicated in these prefatory observations, William Wordsworth himself dictated from time to time fragmentary data, consisting partly of some leading points in his personal history, but chiefly of notices connected with his poetical productions. These, together with the diary of the poet's sister, and other memoranda from various contributors, have enabled the discerning critic and biographer to whom this task was delegated, to acquaint the reader with what may not inappropriately be termed the secret history of those manifold gems of poesy which the rich genius of the bard contrived to extract from the unpromising "diggings" of every-day life, by means of the magical power which he possessed of individualizing and idealizing the smallest circumstances and the most insignificant characters. Of the original and development of this spirit of idealism, the poet himself gives, in a brief retrospect of his early experiences, an interesting account:—

"Nothing was more difficult for me in childhood than to admit the notion of death as a state applicable to my own being. I have said elsewhere.

> "A simple child
> That lightly draws his breath,
> And feels its life in every limb,
> What should it know of death?

But it was not so much from the source of animal vivacity that my difficulty came, as from a sense of the indomitableness of the spirit within me. I used to brood over the stories of Enoch and Elijah, and almost to persuade myself that, whatever might become of others, I should be translated in something of the same way to heaven. With a feeling congenial to this, I was often unable to think of external things as having external existence, and I communed with all that I saw as something not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree, to recall myself from this abyss of idealism to the reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjugation of an opposite character, and have rejoiced over the remembrances, as is expressed in the lines, "obstinate questionings," &c. To that dreamlike vividness and splendor which invest objects of sight in childhood, every one, I believe, if he would look back, could bear testimony."

We doubt whether Wordsworth was correct in viewing that as a generic incident of the growth of the human mind, which there is greater reason to believe is the peculiar privilege of natures of a highly delicate and sensitive texture. How far that sensitiveness and ideal perception of the inner mind may be a gift far more extensively bestowed by nature than it is developed in after life, being crushed under the blunting influence of artificial training and factitious circumstances, is altogether a different question. We are certainly disposed to attach great weight to the following observations, made by Wordsworth in a letter to a friend, on "the influence of natural objects in forming the character of nations:"—

"It is manifest that no human being can be so besotted and debased by oppression, penury, or any other evil which unhumanizes man, as to be utterly insensible to the colors, forms, or smell of flowers, the voices and motions of birds and beasts, the appearances of the sky and heavenly bodies, the general warmth of a fine day, the terror and uncomfortableness of a storm, &c., &c. How dead soever many full-grown men may outwardly seem to these things, all are more or less affected by them; and in childhood, in the first practice and exercise of their senses, they must have been not the nourishers merely, but often the fathers of their passions. There cannot be a doubt that in tracts of country where images of danger, melancholy, grandeur, or loveliness, softness and ease prevail, that they will make themselves felt powerfully in forming the characters of the people, so as to produce an uniformity or national character, where the nation is small, and is not made up of men who, inhabiting different soils, climates, &c., by their civil usages and relations materially interfere with each other. It was so formerly, no doubt, in the Highlands of Scotland; but we cannot, perhaps, observe much of it in our own island at the present day, because even in the most sequestered places, by manufactures, traffic, religion, law, interchange of inhabitants, &c., distinctions are done away, which would otherwise have been strong and obvious. This complex state of society does not however, prevent the characters of individuals from frequently receiving a strong bias, not merely from the impressions of general nature, but also from local objects and images. But it seems that to produce these effects, in the degree in which we frequently find them to be produced, there must be a peculiar sensibility of original organization combining with moral accidents, as is exhibited in "The Brothers" and in "Ruth;" I mean, to produce this in a marked degree; not that I believe that any man was ever brought up in the country without loving it, especially in his better moments, or in a district of particular grandeur or beauty, without feeling some stronger attachment to it on that account than he would otherwise have felt."

These observations bespeak the largeness of view with which the poet regarded those influences to which he yielded himself in the pursuit of his own imaginative life, and comprehensiveness of the sympathy with which he embraced the human brotherhood. Of this sympathy, and of the poet's appreciation of the more ennobling influences affecting the formation of character in the lower classes, a most interesting instance occurs incidentally in a letter addressed by the poet to Charles James Fox, on transmitting to him a presentation copy of the *Lyrical Ballads*. The passage deserves the attention of statesmen, pointing as it does, to a source of natural demoralization, little dreamt of in political economy:—

"It appears to me that the most calamitous effect which has followed the measures which have lately been pursued in this country, is a rapid decay of the domestic affections among the lower orders of society. This effect the present rulers of this country are not conscious of, or they disregard it. For many years past, the tendency of society, amongst almost all the nations of Europe, has been to produce it; but recently, by the spreading of manufactures through every part of the country, by the heavy taxes upon postage, by workhouses, houses of industry, and the invention of soup-shops, &c., superadded to the increasing disproportion between the price of labor and that of the necessaries of life, the bonds of domestic feeling among the poor, as far as the influence of these things has extended, have been weakened, and in innumerable instances entirely destroyed. The evil would be the less to be regretted, if these institutions were regarded only as palliatives to a disease; but the vanity and pride of their promoters are so subtly interwoven with them, that they are deemed great discoveries and blessings of humanity. In the meantime, parents are separated from their children, and children from their parents; the wife no longer prepares, with her own hands, a meal for her husband, the produce of his labor; there is little doing in his house in which his affections can be interested, and but little left in it that he can love. I have two neighbors, a man and his wife, both upwards of eighty years of age. They live alone. The husband has been confined to his bed many months, and has never had, nor till within these two weeks has ever needed, anybody to attend to him but his wife. She has recently been seized with a lameness which has often prevented her from being able to carry him his food to his bed: the neighbors fetch water for her from the well, and do other kind offices for them. But her infirmities increase. She told my servant two days ago, that she was afraid they must both be boarded out among some other poor of the parish (they have long been supported by the parish); but she said it was hard, having kept house together so long, to come to this, and she was sure that "it would burst her heart." I mention this fact to show how deeply the spirit of independence is, even yet, rooted in some parts of the country. These people could not express themselves in this way without an almost sublime conviction of the blessings of independent domestic life. If it is true, as I believe, that this spirit is rapidly disappearing, no greater curse can befall a land."

This is by no means the only subject on which the result of the survey taken of human affairs from the poetic elevation on which Wordsworth stood, was a practical wisdom too often lacking to those who ambitiously undertake to guide the destinies of mankind. His observations on various political and social questions, on education, on religious movements, on the political influence of Popery, on the sources of disorder and eventually revolution, both in France and in this country, attest the profound sagacity of his mind. We are surprised to find one who lived so much in the ideal world which his fancy created for him, so perfectly at home in the real world whose life he studied and whose tone he sought to raise by the outpourings of his inspiration; and we cannot but regret that his constitutional disinclination, amounting almost to aversion, for the manual exertion of writing, should have limited our access to the thoughts which passed through so reflective a mind, to the comparatively scanty records of them contained in the few letters he ever penned, and some passages which he dictated to the ready scribes which he happily possessed in his own family circle. But for the latter expedient, it seems that few, even of his poetic effusions, would probably have been preserved, and the poet's sweetness would literally have been wasted on the desert air. As it is, no one can read these two volumes without regret that so few fragments only of the precious ore should have been collected, before the rich mine of which they testify was submerged by the waves of death.

To be continued.

The Voyage of Life.

AN ADDRESS

Delivered before the Belles Lettres Society, of the College of St James, Maryland. June 10, A.D., 1851. By the Rev. M. Mahan. Published by request of the Society. Philadelphia, 1851

In that wonderfully beautiful narrative of perfect Heroism, the Odyssey of Homer, we are presented with the picture of Ulysses sailing past the enchanted shore of the Sirens, his ears wide open to their bewildering song, but his hands and feet tied fast to the mast of his homeward-bound vessel. This, it seems to me, is no unapt picture of the position of a youth in a Christian Institution of Learning. From the nature of his calling, to move in a higher sphere of Society, and from the intellectual training, which is necessary to qualify him for that calling, he is of course exposed to the fascinating, but in many ways perilous, desire of knowledge—of knowledge, both of good and evil—of knowledge, which is power—of knowledge, which will prove a blessing or a curse, in proportion as the ability it bestows is used as a power of self-mastery, or merely as a means of sensual, or intellectual gratification. At the same time it is unquestionably his privilege, that while he is exposed in this way to no ordinary trial, he is tied, as it were, to that homeward-bound, or I should rather say heaven-bound vessel, the old Apostolic ship. Bound by the vows of Christian Baptism, defended by the bulwarks of Christian Creeds, with the wise restraints of Christian discipline, and breathing daily the atmosphere of a genuine Christian influence, he is guarded against many of the distractions, ending finally in shipwreck, to which the pursuit of mere intellectual knowledge would inevitably expose him. Attached to the Church, which is emphatically "the pillar and ground of the Truth," he can ask that perilous question "What is Truth?" with less danger of being bewildered by conflicting answers. He can read, he can study, he can inquire; he can listen in comparative safety to the hum of many tongues, which murmurs around the Babel of this world's wisdom. Being taught by his position as a Churchman to "hold fast to that which is good" he has a larger and truer liberty to "prove all things."

In view of these peculiar advantages of your position, young gentlemen, and remembering also, that the majority of those whom I address are just beginning the voyage of human life, I have thought that it would not be inappropriate to the present occasion, and may even be instructive to present you with what I may call *a classic prophecy of your future course;* especially as in so doing, I may show incidentally, how Literature, which in itself, is by no means Christian, may nevertheless be made to receive a richer and profounder meaning by being brought into the light of Christian Truth. The Society, which I have the honor to address, is a "Belles Lettres Society." In that very name I may be pardoned in discerning something of the old Siren voice, of which I have spoken. But it is also a Belles Lettres Society of a Christian College. In that I see a pledge, that the Siren is baptized, as it were, and *transfigured*, and endowed with a power for good, which naturally she does not possess. For Literature and Science, or what St Paul calls "the wisdom of this world," is naturally opposed to Christianity. At the first preaching of the Gospel, it was arrayed against the Truth, and had to be sternly condemned. But, as in the case of Samson, the young lion which came out against him when he went forth to meet his Gentile bride, and which consequently had to be slain, was afterwards, when he returned that way, found full of bees and honey, so that the hero obtained refreshment where he had formerly found nothing but bitter opposition,—so it has been seen in the history of the triumphs of the Cross. "Out of the eater comes forth meat; out of the bitter comes forth sweetness." Now that the opposition has been slain, and the Gentile bride won, a Christian may turn aside, and strengthen, and refresh his soul with that very literature, which was once a most formidable opponent. For there is no fountain so bitter, whether it bear the name of Literature, or Philosophy, or Science, that it may not be sweetened by the healing word of the Cross.

Partly as an illustration of this truth, and partly also to avoid vague generalities, I have selected from the rich store of classic poetry, the *Voyage of Ulysses*, as the theme to which I would now invite your attention; intending to treat it as a *picture of the trials and temptations of the highest Christian life*. In giving this bearing to the story of the Odyssey, I may, of course, be accused of adding another to the many proofs, that

> Homer's critics bring to view
> "More than Homer ever knew."

It will be easily understood, however, that the venerable old Bard himself, is not to be held responsible for the drapery in which I shall endeavor to present his "specious miracles." The body only is his. The light in which he "transfigured" I have drawn to the best of my ability from the four books of the Gospels.

In the first place, you will observe that *the heroism of Ulysses* is a truly Christian [illegible] For genuine heroism is not, as is sometimes deemed, a mere fighting quality; nor is that man a hero, who combats bravely, or patiently endures "the ills that flesh is heir to." It is necessary, in addition to all this, that there should be something to fight for. There must be an end in view, an honorable aim, a prize sufficiently marked to be worthy of our high vocation. Without something of this kind, the swiftest running will be a mere "uncertainty," the bravest fighting a mere "beating of the air."

It is admirably in accordance with this idea of heroism, that Ulysses battles, and endures, *in order to reach his home*. There was "a little Isle of Ithaca," sea-girded and rock-bound, which common men despised on account of its remoteness, but which to him was sweeter than the fattest fields and stateliest palaces, simply because it was his home. For this home's sake, he persevered through a ten years' battle with the winds and waves. For love of this home, he despised the allurements of Circe. By his unswerving affection for this he broke through the spells of Calypso. With a high and holy aim, with an object too remote to be appreciated by a grovelling, or even common-place temper, and with an indomitable perseverance in the pursuit of this object, the character of Ulysses needs hardly the drapery of Christian interpretation to make it a model for those, whose citizenship is in Heaven. It is such a heroism, in fact, as none can realize, but he, who sees beyond the "troublesome waves of this life" a home prepared for him, whose maker and builder is God.

With the same instinctive sense of the essence of true heroism, it is noticeable, that in the Iliad also, Hector is not the hero; nor Menelaus, nor Diomede, nor even Ulysses. For, amiable as these characters are, and brave, and self-devoted, they are all absorbed more or less in immediate and common-place objects. Hector, the noblest of them, is fighting for his country, and defending his wife and children; an excellent object, indeed, and worthy of man's best energies, yet in a certain sense common-place, and falling short of the highest heroic standard, for, as Achilles is made to say, the man who would refuse to fight in such a cause is below the level of manhood. The true hero of the Iliad is one, whose mind is pitched to a higher strain than this. Achilles prefers *an early death*, with immortality and glory, *to the longest life of earthly honor and contentment*. He sacrifices a portion even of this short time, which the choice left him, to his invincible regard for truth and justice. The consequence is, that while he is far less amiable, than many other characters of the Iliad, while he is, as Horace too harshly expresses it,

> "Impiger, iracundus, inexorabilis, acer,"

yet he is more truly heroic. He comes nearer to the Christian idea of sacrificing the present to the future, the visible to the invisible, the affections, which bind us to the earth, to those which draw us to the skies. Achilles in the Iliad, and Ulysses in the Odyssey, are both true heroes, because they have that high tone of mind, to which the remote and invisible is actually *more real* than the near and tangible reward.

Heroism of this kind, however, is necessarily made perfect by suffering. It is the fine gold, which must be passed through the furnace of tribulations. Following the narrative of the good old Bard, I will sketch a few of the temptations, to which every life with a high aim is exposed, to which also your lives will bear witness, in proportion as you keep those objects in view, which alone render life endurable.

First in the order of temptations, there is a famous enchantress, called Circe. The companions of Ulysses landing on her shores were beguiled into a grove, in the midst of which was a palace, full of all things pleasant to the eyes—a sensual paradise, disguised, however, in a measure of an atmosphere of fragrant and brilliant illusion. Circe sang in the midst, and as she sang she wove her inextricable spells. In strange contrast, however, with the softness and sweetness of this grove, and palace, the companions of Ulysses saw to their amazement, that its only denizens were grovelling or ravening wild beasts. At every step they were encountered by

"Pards, and gray wolves, and bears, and lions grim."

Undeterred by the omen, they venture into the presence of the "fearful goddess." They accept the bowl she smilingly holds out. They partake of her luscious viands. They forget their voyage and their companion, their ship and their distant home. Till at last the Goddess, throwing off the mask of gaiety, which she had worn, reveals herself in her true aspect, touches them with her magic wand, and converts the band of revellers into a herd of grovelling swine.

Ulysses afterwards arrives; but being instructed by Pallas, and Hermes, he tastes of nothing that the Enchantress offers, till sword in hand he has dashed her drugged goblet to the ground, and made the Goddess herself his reluctant, but obedient slave.*

This is the true philosophy of every sort of sensual indulgence. The Epicurean morality, which makes pleasure the first aim in life, begins in a palace of illusion, but ends in a filthy sty. The Stoic philosophy pretends to annihilate pleasure and pain, but in reality annihilates common sense. Between these two, a sound Christian philosophy acknowledges that "God hath made every thing beautiful in its time and season." It teaches, however, with regard to every enjoyment in this life, especially with regard to those which minister to the senses, that they must be the reward of self-conquest, and of a stern and uncompromising warfare. "All things are lawful for me," the Christian will say as boldly as the Epicurean. But then, he is careful to add, "I will not be brought under the power of any." With the single maxim, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," the Christian conquers pleasure; he dashes her bowl to the ground, and so making all things his, even "the world, and things present," as well as things to come, he can abide, if need be, in the midst of the illusions of Circe, as lord and master. Having conquered his own spirit, he is stronger than he that taketh a city. The secret, however, of this temperance, and the only rule by which the victory can be achieved, is like Ulysses to "taste not, touch not, handle not," till the battle with temptation has been fought, and the wand of illusion so broken, as to allow us to see things according to their intrinsic value.

2. Having achieved this victory, which is the first battle won by every young man, who is destined to high achievement, whether in literature, in science, in state affairs, or in the Church, Ulysses is next led by *a heaven-sent wind, mysteriously breathing, to the shores of the unseen world.*† Silently and swiftly his good ship glides over the unslumbering tide of the mystic stream of Oceanus. He arrives at the Cimmerian shores, the solemn regions of the dead. He communes with the mighty spirits of the elder days. He listens in awe-struck silence to the voice of religious prophecy, and opens his ear to words of warning dimly understood, and to counsels faintly apprehended, which nevertheless he observed, and kept carefully in his heart. Fortified in this way, and furnished with this provision for this future voyage, (the significance of which I deem it hardly necessary to explain in an institution where the religious element of life is regarded as a great and solemn reality,)—he goes on his way rejoicing—to fresh temptations, however, and to sterner trials, than any he had encountered before.

3. Still onward, and forward in his homeward-bound ship, he passes the shores of the Sirens: a dangerous coast, strewed with the bones of men, and the wrecks of many a fair ship. The loftiest genius has been stranded there; and the best furnished intellect; nay, States and Empires, and Schools of Philosophy and Religion.‡ As the mariner sails by, he hears a bewildering voice, flattering to his pride, and full of plaintive sweetness to the ear, which ceases not to sing, "Come hither, O godlike youth, and abide with us, and open thine ears to knowledge. For we have all knowledge, and can open unto thee all things in Heaven and in Earth, and nothing is hidden from our view. Come, and abide with us."

To this invitation, whether it come in the form of literature, or science, or philosophy, or religious speculation, there is no safe answer, but either like Ulysses to tie one's-self to the mast; or like his crew stop the ears; or at all events *to keep moving onward.* Literature, delightful as it is, is not an abiding place, it is not a rest for man's spirit. The mere literary man is in the eye of Heaven, I may say in the eye of good sense, very little better, than the mere sensualist. He fritters away in dreams, and intellectual luxury, the powers, which are given him for great, and beneficent purposes. In the sweets of an æsthetic paradise, somewhat more refined, but not less selfish, than the sty of Epicurus, he forgets the true objects of his being. In literature, therefore, a true man should not willingly abide. He may listen to its song, he may cheer himself, so that time and measure be observed, with that voice of thrilling sweetness, not without an undertone of sadness, however, which ever resounds along its coasts, but if he is contented with this, and makes it a rest for his soul, he will find in the end that this also is "vanity, and vexation of spirit." For "of making many books there is no end; and much study is a weariness of the flesh." Literary taste may be made a graceful and sprightly servant; but if we enslave ourselves to it, we shall find that of all tyrants it is most exacting, and capricious.

In this, and in science, and in all mental activity, the sting of the temptation is to *abide* in these things. The sting is extracted, however, if we keep moving on. Have a high aim in life; a race to run, a warfare to finish, a crown of victory to win; with this before the mind continually, and with a fixed determination to make all things subsidiary to this, study is not only harmless but useful. We listen to the Sirens, but relax not the labor of the oars. We indulge in speculation, but tie ourselves the more rigidly to the ark of onward and heavenward action. As a man can pluck a flower by the roadside, or listen to the melody of birds, without lingering on his journey, so, and in the same measure, may a Christian indulge his intellectual tastes. But if he is tempted to stop and rest in such things, be the bleaching bones and stranded vessels his warning.

To be continued.

Communications.

For the Churchman.

Thoughts on Church Music.—II.

Music—Its origin—Its connection with religious worship shown by its history—The character of that connection—Why it is the suitable language of praise—Hooker's definition founded on a true understanding of its nature and connection with Christianity.

> "In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves."—*Hooker.*

Music has always formed an important part of worship: their history has been united from the beginning, and such it has not ceased to be through all succeeding ages. At the first, it was undoubtedly connected with acts of religion solely; and its subsequent relation with warlike pursuits and unholy pleasures and pastimes, was a perversion of its prime intention—a degraded and meaner relation. This view not only vindicates the nature and office of music, as an element of moral power, but it shows in a strong light its sympathy and union with Christianity. It is true that the cold Idealist, while he admits the *duty* of worship, and at the same time the spontaneous impulse of praise which exists in the renewed nature, denies that music is *a proper mode of expressing—a legitimate way of fulfilling* this duty. It is barely possible that some few isolated natures can lift up spiritual songs of praise, unsung and unheard—sent up with the unuttered aspirations and desires of the spirit; to whom the gift of speech is denied; whose souls are dumb; but such are exceptions to an almost universal law—they are examples that arouse our commiseration while they enable us to realize with the greater vividness the high privilege of Christian worship. In the human nature, all desires and emotions seek utterance, and language is the means wherein this disposition is gratified. The shout of triumph, the exclamation of despair, grief, sorrow and joy—involuntary or unpremeditated, in youth or in age, among ignorant or learned, civilized or barbarous, exhibit this universal disposition. Each emotion finds a peculiar and appropriate language—a language, it may be said, distinct in its features, while it is one in its diverse yet spontaneous origin. The language of supplication and entreaty is unmistakable, the world over; and the same is true of the menace, threat, or command, notwithstanding any difference of nation or race. Hence language is the child of impulse and emotion, internal and spiritual in their natures, supernatural in their origin. Praise has its appropriate and peculiar language. Springing out of the religious sympathies and impulses of a worshipping spirit, it expressed itself in the fittest and most beautiful manner. To repress and discourage this impulse is to thwart the action of a law of our being: it is to oppose the right and proper order of things. The Idealist may succeed in giving a cold form to ardent emotions, but he will succeed only so far as he manages to demolish and overthrow a beautiful provision of the Divine Economy—only so far as he is successful as a law-breaker. Such is the eternal fitness of Praise: Music is its proper and only spoken language. Hence it is impossible not to see the close and vital connection of Music with the offices of Religion. Praise is an exalted and holy impulse, not of the natural, but of the regenerate man: the same impulse that fills Heaven with the harmonies heard by Holy men in visions of old time. This impulse demands expression, it seeks enlargement, and this it finds in the divine hymns of the Church: hymns that spring from the same source as the hymns of the Triumphant Church, so they are hymns of the same nature, though infinitely humbler in degree. And herein we see the Christian element in Music—its very spirit and essence. The Holy Scriptures abound with exhortations to the duty of praise: they are to be found on almost every page. Praise then is a natural impulse of our nature, and a duty enjoined in the word of GOD.

The "sweet singer of Israel" in his holy meditations, has left us a glowing record of the ecstasy, the intense joy that filled his soul, while he dwelt on Divine themes, and contemplated the marvellous dealings of God with man. His language is, "My trust is in Thy mercy, and my heart is joyful in Thy salvation. I will sing of the LORD, because he hath dealt so lovingly with me; yea, I will praise the name of the LORD most Highest." Such boundless mercy—such exalted love—that privilege of trust which the Psalmist had experienced—daily, yearly, at all times, were fit themes to awake such lofty raptures, and they are yet warm with that fervor and ardor that quickened them at the first. He saw praise and worship in *everything*: it was a prevailing spirit of nature—the *animus mundi*, as he saw the external creation in all its fulness of joy. It was not the teeming Earth alone, with her gentler symphonies of quiet winds and singing brooks, and singing birds in a thousand forests; and her grander strains when the stormy winds swept the mountains, and the swollen angry rivers ravished what they were wont to nourish; and her yet grander voices in the mighty whirlwind, the stunning earthquake—thunder and lightning—and ocean with its stormy convulsions: He turned away from these to the world above, for he felt their high harmonies quickening his devotion and kindling in his heart. The Heavens, for they were sinless, passionless, and pure; there were the blessed; and in those airy depths he saw the new Canaan—the new Jerusalem lifting up its golden spires and lofty battlements far beyond the planet's path, where is no winter, no death. "The Heavens declare the glory of God, and the firmament showeth his handy-work. One day telleth another; and one night certifieth another There is neither speech nor language, *but their voices are heard among them.*"

And shall man the immortal, but 'little lower than the angels,' be dumb while the perishable and earthly is full of praise and thanksgiving? Again, GOD'S terrible judgments on His enemies were before his eyes, yet he did not despair; He saw in his deep fear, the chaos of the Deluge threatening transgressors, in whose numbers he saw himself—yet he remembered Divine Mercy, and his heart was glad, "for His wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning. Sing praises unto the Lord, O ye saints of his; and give thanks unto him for a remembrance of his holiness, therefore *shall every good man* sing of thy praise without ceasing. O my GOD, I will give thanks unto Thee for ever."

The works of the Lord are true and faithful, the Earth is full of His goodness; Creator, sustaining and blessing, therefore sang David, and with him are joined all true worshippers, "Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful. Praise the Lord with harp, sing praises unto him with the lute and instrument of ten strings."

It is an easy matter to derive such examples from the Psalms of David, for they abound on almost every page with exhortations to the duty of Praise and Thanksgiving.

The prophecies are full of the same spirit; the writings of the Evangelists and Apostles transmit the injunction from them; and the Church, ever since, has been faithful to the spirit and teaching of the past. Such is our *musical succession;* originating first in the nature of man and the unmistakable requirements and tendencies of that nature, it was the expression in beautiful tokens, of the holiest and purest sensibilities and emotions of that nature. In the morning of the world's history, this language was the vernacular of every worshipping spirit. In the mysterious ages of the Patriarchate—the Captivity—the Kings—the Prophets, and through all the wonderful vicissitudes of the Mosaic dispensation; this language conserved by its relation to acts of Religion, lost none of its vitality, though dialects had multiplied and disappeared in the rapid succession of conquest and bondage.

Evangelist and Apostle wrought its continued growth, for its tones were harmonious or lifeless, as the hearts of their hearers drank in the 'glad tidings,' or despised the angels of the new dispensation. Martyrs, to whom thorn-studded crowns were more precious than dignity and emolument; whose ardent love of Christ was stronger than the flames; Holy innocents; venerable Saints; in peace or danger,—comfort or despair,—triumph or persecution, gave this *heart-language* of their Fathers, more of the awe-inspiring, inspiriting power than it had ever before possessed. And the glorious Church they built up with their prayers, sufferings and devotions, in its hard struggles with benighted nations and ages, found in this divine language, consolations for her darker hours—the earnest strains of her solemn hymns paralyzed the arm of her enemy, while it rekindled expiring hopes, in her own bosom.

In succeeding conflicts with errors diverse and grievous, the Church found this one of her chiefest allies, no enervating enfeebling parasite. Her songs of worship were something more than pleasant pastimes—they were solemn appeals to their own integrity and devotedness. And such has been the subsequent history of Sacred Music, presenting at a single glance, a *succession* whose importance and splendor is rivalled only by that of the Church she has served.

The 'judicious' Hooker, in the words quoted above, has stated the precise nature of the tenure that holds between music and Christianity. His consummate perception clearly saw the reason of the thing; grasping as he did, with his comprehensive intellect, the nature and polity of the Church: by virtue of the same power, he could not fail to see at the same glance, the nature and degree of her association with her dependencies: *Why* music has an influence and command over our emotions: why it is a promoter of increased and ardent devotion, he has told us.

Surely a subject which could engage the attention and sympathy of Hooker, ought not to be indifferent to us. For as our own hearts are quickened with love for the Church, its adorable Head, in the same measure, will be awakened, the spirit of praise and thanksgiving; our love for the one, will be determined by our zeal in the other, and with whatever spirit we labor or suffer in the discharge of our duties, with that same spirit shall we make holy melody in our hearts to the Most Highest.

Choralis.

For the Churchman.

Scraps for the Times.

No. I.

The truest indication of the sense of a Church, is to be taken from the language of her public offices: this is that which she speaks the most frequently and the most publicly; even the articles of doctrine are not so much read, and so often heard, as her liturgies are. And as the way of reasoning has been of late made use of with great advantage against the Church of Rome, to make her accountable for all her public offices in their plain and literal meaning; so will I make use of it on this occasion. It is the stronger in our case, whose offices being in a tongue understood by the people, the argument from them does more evidently conclude here.

(Bishop Burnet on the Pastoral Care, Chap. vi. § 1.) London, 1805.

No. II.

What sins are these which you suppose to come nearest to it? (Blasphemy against the Holy Ghost.)

Apostacy from the Christian Religion, after having been convinced of the truth, and made partakers of the promises of it. Next to that, an Apostacy from the truth and purity of the Gospel, for the sake of some worldly fears on the one hand, or of some present hopes or advantages on the other, to the communion of a Church which not only obstinately resists the truth, but damns, and persecutes all such as profess it.

What then, do you think of those who go off from the communion of the Church of England to that of the Church of Rome?

Generally speaking as of Apostates, and Idolaters; to whom God may, by an extraordinary effect of His mercy, give grace for repentance and so for salvation, out of whom otherwise we have but little ground of hope.

Do you look upon such to be a more dangerous estate than those who were from the beginning bred up in the Roman Communion?

I do: forasmuch as they have both rejected the truth once known, and received by them; and cast off the way in which the Providence of God had placed them; and that, it may be, on some base grounds, to be sure without any sufficient reason, to justify their doing of it.

What then, do you think of those who have always been of the communion of that Church?

I think them, in general, in much greater danger *now* than they were *before* the Reformation; and still those in more danger who had lived among those of the Reformed Church, and so were in a better capacity of being convinced of the errors of their way. But, most of all, do I think the condition of those to be dangerous, or rather desperate, who being learned do know their errors; or as Priests are called to instruct the people in the purity of Christ's Religion. The sincere, and ignorant, who either want capacity or want opportunity, to know the truth, and for that reason are either seduced from it, or continue ignorant of it, I hope God, Who knows the hearts of all men, will forgive: the careless, the prejudiced, but most of all the obstinately blind and hypocritical among them, I cannot acquit: but must leave them to the Judgment of God, Who will render to every man according to his deservings.

(Archbishop Wake on the Church Catechism, § 4.) London, 1763.

C. V., July 21, 1851. J. L. T.

For the Churchman.

Rustication.

Mr. Editor:

Your remarks under this head in last week's Churchman were exceedingly well-timed and appropriate. There are many who err and there have been more formerly who erred in that matter, merely because the path of duty was not pointed out to them. It is time that the truth were plainly spoken upon the subject. Every Churchman, in seeking a place for retirement and relaxation during the summer, should make a selection *principally* with reference to the convenience of distance to a place of worship. He is not justified in looking for everything else first, and leaving this as a minor consideration, or leaving it out of mind altogether, and then when he is fixed in a place and Sunday comes, and finding no Church near, go to a convenient meeting-house, and by his presence give countenance to error. This is not a subject for party difference. Our Church *as a Church* ignores any minister not episcopally ordained. It regards them as laymen *merely.* No matter what may be their learning—their piety—their eloquence, or their years, they cannot officiate in the Church; and if they wish to officiate in it they must first be ordained, not *re-ordained,* for what they may have regarded as an ordination the Church regards as an utter nullity. Hundreds of them have acknowledged that the Church is right and Scriptural on this principle, and have taken orders in the Church, and hundreds and thousands more, it is hoped, will do so.—Many anxious minds among them, both among their ministers and laity, have been aroused to reflection upon the subject of the validity of their ordination, and are seeking after the truth, and if sought in a spirit of docility and obedience they will find it; but it ill-becomes the faithful Churchman to mislead them by appearing to recognize the lawfulness of their ministry by attending their services.

The writer, in former years, had occasionally some inconvenience during his summer sojourns by trusting to chance for opportunities of Worship on Sunday, and has been obliged to resort to the plan suggested by you, of reading the services of the Church and a Sermon, and found it interesting and profitable to himself and family; but of late he has made a Church at a convenient distance a sine qua non, and he has found an advantage in it more than he expected; for with the Church "all other things have been added" to it—he has found not only the Church but the *influence of the Church* spread around it, making his domicil more pleasant, the neighborhood quiet and peaceable, the society cheerful and refined, and never has he spent his summers so delightfully, so happily, or found so many incidental advantages and enjoyments in his rustications, as when he sought chiefly the Holy Services of the Church. Rus.

July 28th.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 2, 1851.

"How to Behave Ourselves in the Church of God."

This is a solemn and momentous topic, and requires the most serious consideration from those who assemble in God's holy temple. We have lately been furnished by a lay friend with a printed "Pastoral Letter to the Congregation of Trinity Church, Washington, D. C., by the Rev. C. M. Butler, D. D., Rector," which affords some good suggestions on this subject, while it also exhibits some singular teaching peculiar to the Author's school. It appears that the Congregation were "occupying," for the first time, "a new place of public worship," and the Rev. Author preached an appropriate Sermon on the occasion, which he subsequently put into its present form for more general circulation; not wishing his pious admonitions to be transmitted by *tradition* merely. He wished to inculcate, "*not a mere drilling into the prompt, exact, and facile motions and postures* of the external service," "but such a reverent, uniform, and continuous participation in those services as would enable" them "without distraction and with a concentration of interest and attention to worship Him who is a Spirit in spirit and in truth."

This is a very commendable design, and in many respects the Doctor has carried it out successfully. The remarks on preparation for Divine service, the necessity of *Punctuality,* attention to the Service, and devout use of the Prayer Book, are on the whole judicious and instructive. There are some specimens even here of Puritanical strictness, as e. g., that the mistress of the family must "not expend *talk* or *thought* on her own or children's dress, or upon the dinner, or upon any of her usual avocations." It is much easier to give such directions than to follow them; nor is it necessary that they should be followed to the letter. That the mind should, as far as is possible, be free from family cares and duties, all will admit. There is something of the same spirit manifested in the remarks on *dress,* and they are too sweeping and general to be of the smallest practical use. Doubtless sobriety and simplicity in this matter might be attended to by many without any sacrifice of good taste or diminution of grace and attraction, and the general aspect of congregations be thereby improved.

There is a curious treatment of the question whether "some, who are not *professed Christians,* and who are not aware of a *fixed intention* to become such," "should join in the solemn service." Is this phrase used in the sense of the prayer for all conditions of men?—"that all who *profess* and *call themselves Christians* may be led into the way of truth"—or is it used in the sectarian sense, equivalent to the claim of a sort of *perfection,* real or fancied? If it be used in the latter sense, we think it very unhappily chosen, and calculated to lead to error in doctrine as well as in practice. The Prayers in the Service Book are suited for various classes of men and various spiritual states, and may be used by them in different senses, according to their several capacities and conditions. It is by its devout use, as one means, that *habits* of piety are promoted, but these habits will not come all at once.

The directions as to *kneeling* are somewhat *unique:*

"In our present edifice reference was had in the construction of the pews to the custom of kneeling upon cushions or stools *in front* of the benches, rather than to that which has hitherto prevailed with us, of sitting and kneeling upon the floor and *against* the benches. It is the more usual custom. It is believed, on the whole, to be the most convenient and equally reverent [!]. In pews of the size and form which we have in this church, it is clearly the better way. As diversity of practice is worse than either practice would be alone, it is trusted that this method provided for and contemplated in the structure of the pews, will be universally adopted." (P. 9.)

Now we like much of this; e. g., the use of moveable cushions or benches instead of the awkward "kneeling boards" adopted in most churches is a right step. Sitting may be traced to the general existence of these latter, on account of the painfulness and constraint to which they subject those who use them. But our readers will wonder why the *sitting benches* are made the *quo-versum* and not the Altar. Had the latter been mentioned, as it ought to have been, the indecency and irreverence of turning the back upon it would have been seen at once, and some special pleading would have been avoided. As, however, *kneeling towards the Altar by the clergy* is denounced on p. 21, the Doctor may have wished to let the people act reverently without knowing why, in like manner as M. Jourdain had been speaking prose all his life in happy unconsciousness.

The following is a right good hit:

"I perceive that some persons who are very aged, and some who are very delicate in health, are yet able to stand during all those portions of the service where standing is prescribed. *Indeed, it does not appear to be the aged and the feeble, but the young and hearty, who are most prone to sit.*"

This is true, and "pity 'tis, 'tis true."

The following is a specimen of *lucus a non lucendo:*

"In this matter of giving notices, the clergyman must, at the expense of sometimes giving offence, fix some limitations. Notices relating to the benevolent operations of the city, and those *religious movements in which all Christians may unite,* I shall be ready cheerfully and at all times to give."

He had in the preceding sentence interpreted "other matter to be published" to relate to "all meetings in his parish which pertain to its religious interests or its benevolent operations"—this no doubt comes within the words of the rubric. Of course the same rule will apply to the general Institutions of the Church. "The benevolent operations of the city" may not be of a religious character at all, nor can we understand what are those "religious movements" in which all *Christians* may unite, out of the pale of The Church! Certainly it was a work of supererogation to say that he would not give notice "that a minister of a particular denomination is to preach in a certain place at a certain time" as that would be a virtual recommendation of heresy and schism; in reference to some other notices, it is well remarked, that "the sacred desk should not rob the advertising columns of their due." In many country places the Church and the meeting-house are looked upon as more convenient and efficacious as a medium of these communications than the newspaper. The clergyman of the parish should steadily set his face against such perverted uses of God's house.

Although in some places the Rector commends the congregation as very exemplary and devout—in others he intimates that some at least may be improved. Under the head of the Sermon he complains of "young children," and children of "a larger growth." As to the former, he lays down the following maxim—"It is the business of *every* member of the Church to check and prevent the noise of children." If this were carried out literally we fancy the remedy would be worse than the disease.—As to those of the "larger growth," he intimates his course with much plainness of speech:

"I here give notice that I must, so far as is in my power, protect myself and you, whoever may be the offender, and whatever may be the consequence. I must by looks and pauses fasten the attention of the congregation upon the offenders; and if this does not accomplish the object, I must rebuke them with such an unmistakable particularity, as that they will find it more agreeable to trifle elsewhere than in this house of prayer. It becomes me to be jealous for the honor of God's house, and I am responsible in a large measure for the manner in which our worship is here conducted."

Whether the method here depicted is the most favorable for preserving order and securing the reformation of offenders, time will elucidate. We must observe in this connection, that it is very remarkable that many clergymen of Dr. Butler's school, who declaim against strictness and devotion during the prayers as "formality and superstition," and tolerate irreverence and indecency without much tribulation of spirit, are exceedingly offended at the same conduct during the sermon, because it is disrespectful to *them!*

The following rebuke may be applied to other churches besides Trinity, Washington: where the people are properly trained, it does not occur:—

"Here I cannot refrain from expressing my great regret at the unseemly hurry with which many persons start from their pews, and rush into the aisles as soon as the benediction is pronounced. It is noticed by strangers that this unbecoming habit prevails to a greater degree *with us* than in Episcopal congregations generally. . . . I propose to remedy this evil by a very simple method. Let no one start from his seat after the benediction is pronounced, until the sound of the organ is heard, and then this hurried rushing from the pews, which jars painfully upon the feelings of all who have been accustomed to a more reverent method will be effectually prevented."

The remedy is a very curious one, from one who is so averse to mechanical "drilling." Surely there is little difference between the first note of the organ and that of the bugle or tap of the drum—if both mean, March! Would it not have been better to say, "Repeat slowly and reverently one of the collects at the end of the Communion Service, and when you have done that, arise and walk." This would doubtless produce a sufficient uniformity. We may observe here, that if the people are taught that the sermon is the chief thing—the all that they come for,—they will of course hurry away when they have got *all* they wanted.

We transcribe with much pleasure the following forcible rebuke to conversation in Church.

"The friendly recognition, the cheerful salutation, the kind inquiries of acquaintances and friends as they return from the house of God—if made at all within its walls—should be made under the sweet and subduing recollection that they have just arisen from mutual and united communion with their God and Saviour; and the words, the manner, and the spirit in which they speak should be such as becomes those who have been upon the Mount, and upon whose souls linger the glory and blessedness of a high communion. The loud laugh, the word of levity, the sudden and eager talk of things unconnected with the house and worship of God. are unbecoming in these sacred courts. Has not Christ met and blessed us, according to His promise, in united prayer? Is not His Spirit with us still? Are the last words of the benediction a spell which banishes all sacredness from the sanctuary? "The Lord is in His holy temple, let all the earth keep silence before Him." "Holiness becometh Thine House, O Lord, forever."

With this excellent quotation we close our remarks for the present.

Columbia College, New York.—The concluding examination of the several classes commenced on the 7th July and was continued until the 24th inclusive. That of the Senior Class was highly satisfactory in all the Departments, and those of the other classes were also well sustained. The performances of several of the students were admirable, and could hardly be exceeded, and gave bright promise of future usefulness. We were happy to see a much larger attendance of trustees and spectators than has heretofore been the case, at least for many years. We learn that the Trustees had appointed a Committee of their own body to attend the examinations, and also requested a number of Alumni of long standing to share in the duty. This met with general approval, and the gentlemen appointed cheerfully consented to serve. It was evident that this gave greater animation and spirit to the young gentlemen in demonstrating the good use they had made of their time and opportunities.

There was a very marked difference between the attention and conduct of different students in the same class while the examination was going on, some being less interested than they ought to have been. We think, too, that all without exception ought to wear the academical costume on these occasions, and retain it during the whole time of the exercises.

The Annual Commencement was held at Tripler Hall on Wednesday, the 30th July, at 10 A. M.—The Faculty, Trustees, Invited Guests, and Students assembled in the saloon at half-past 9, and walked in procession through Mercer and Amity streets to the front entrance on Broadway, and thence proceeded to the Hall, which as well as the first gallery was about two-thirds filled with a large concourse of ladies and gentlemen. The exercises were opened with Prayers by the Rev. Dr. Haight, after which the speeches were delivered in the following order:

Greek Salutatory Address. John DeRuyter, Jr.
Latin Salutatory Address. John H. Anthon.
English Salutatory Address with an Oration.—"Rest." Legh R. Dickinson.
An Oration—"Rationalism." William T. Cornell.
A Poem—"The Contrast." Merritt H. Wellman.
An Oration—"The Education and Influence of Woman." John G. McNary.
A Poem—"The Inner Life." James DeKoven.
An Oration—"Definite Aims in Life." D. Augustus Wright.

The Greek Salutatory was very well delivered, and showed the facility of the language for prettily turned compliments. The English Salutatory evinced much imagination and some fine thoughts with some good hits at the follies of the day. Mr. Cornell's oration was sound in thought and solid in acquirement, and was spoken with force and effect.—The Oration of Mr. McNary was sensible in its tone, and gave some good advice; there was, however, a want of flexibility and variety in the delivery which marred its effect. The Poem of Mr DeKoven abounded in fine conceptions and beautiful passages, and it was recited with much feeling.

The testimonials of merit were then announced, and the successful candidates appeared on the stage amid the plaudits of their fellow-students and the spectators. The Degree of Bachelor of Arts was conferred on the following members of the Senior Class:

John DeRuyter, Jr., James DeKoven, J. Walter Wood, John H. Anthon, William T. Cornell, John G. McNary, Stewart H. Brown, William G. Ward, William H. Draper, Henry M. Bedford, Charles A. Cook, Legh R. Dickinson, Edward S. Hoffman, Henry B. Johnson, Nicholas F. Ludlum, George A. Seaman, William R. Smith, A. Henry Thurston, Chas. H. Ward, Merritt H. Wellman, D. Augustus Wright.

The degree of Master of Arts was then conferred on several graduates in order.

The degree of Doctor in Divinity was conferred, *ad eundem,* on the Rev. John Williams, D. D., Assistant Bishop elect of Connecticut; the Rev. Martin P. Parks, assistant Minister of Trinity Church; the Rev. Francis H. Cuming, of the Diocese of Michigan; the Rev. Robert J. Vermilye, and the Rev. Octavius Winslow.

The Master's oration "On the principles of Popu- Government," was by Mr. Isaac Van Winkle. It was well spoken, and the composition showed ability, but the hum and confusion were such that we could not correctly appreciate the tenor of his argument.

Then followed the Valedictory Address with an Oration, "The Duties and responsibilities of Professional Men," by William H. Draper—Order having been in some measure restored by the address of the President. We heard this excellent address with much satisfaction. The term "Saturnalia," was improperly applied to the literary occasion on which we were assembled; but the valedictories were happily conceived, beautifully composed, delivered in an admirable manner, and called forth very high encomuims from the auditors.

The whole was concluded with prayers and a bediction, by the Rev. Dr. Haight.

We were much pleased with the whole proceedings, and rejoice that we possess, for the purpose, so fine a room as Tripler Hall. The music was under Bristow's leading, and consisted of fine selections from various Operas, well suited to the time and place. The audience in general, behaved well, but occasionally groups of ladies (with their beaux) in conspicuous places showed their backs instead of their faces, to the disappointment of the gentlemen, as the President "plena voce" observed, and appearwholly forgetful of the maxim of Cicero, "Quanto superiores sumus tanto nos submissius geramus." We were sorry to see so little attention paid to the opening and concluding prayers, especially the latter. Surely conversation ought not to be carried on and hats worn while these devotions are offered. The heap of bouquets showered upon the stage, was positively ridiculous, and caused much embarrasssment to one or two modest young gentlemen who had to come back and pick them up more than once after leaving the stage.

New Publications.

Shakspeare's Poetical Works, Nos. 42 to 47 (three numbers in one cover), have been published by Messrs. Phillips, Sampson & Co., Boston, and sent us through Messrs. DeWitt & Davenport, New York. These numbers contain the remainder of the Sonnets, and some other minor Poems, notes illustrative of the Sonnets, and supplementary notices to the Sonnets and the Roman Plays. The whole work is now complete, and forms a magnificent set. The publishers have been at great expense, and we are glad to learn that the patronage has been satisfactory. Those whose sets are incomplete can supply the deficiency by prompt application to the Boston head quarters; but delay may render it impossible to gratify their wishes.

Appleton's Mechanics' Magazine for July contains several valuable papers: we notice especially the *Official Report* of the Constructing Engineer on the *Minot Rock Light House;* some articles on the exhibition of the rotation of the Earth by the Pendulum; a comparison of the *Baltic* and *Asia* steamers; improved machinery of various kinds; Reviews, Patents, &c.

Nos. 32, 33 and 34 of Appleton's Dictionary of Mechanics and Engineering have appeared since our last notice of the work. Among the more important subjects may be specified *Rolling Machines; Screws* and various machines connected with their manufacture; *Sea Lights; Conant's Sewing Machine; Burden's Patent Shingler; Caird's Bolting Machine; Soldering; Burden's Patent Spike Machine; Steam; Steel; Strength of Materials; Sugar Mills and Boilers; Telegraph; Telescope; Tempering Metals; Thermometer; Threshing Machines; Tools.* There are upwards of 200 illustrations in these three numbers. The work is rapidly hastening to its conclusion, and it will be finished in about 40 numbers. It is universally confessed to be an invaluable treasury of information on the subjects of which it treats.

The U. S. Law Magazine (J. Livingston Editor) for July and August, appears in one thick number. It contains a valuable and learned article on the origin, history and powers of the Court of Chancery and Chancellor: The essay is devoted to the Roman Law on the subject, which apparently will occupy several numbers. Recent American Decisions; Recent English Decisions and Leading Cases; Evidence of Parties; Review of Bowyer's Readings at the Middle Temple and Phillimore's Lecture on Canon Law (London Law Mag.); On the Term Hereditament; Notices, &c., &c.

This number will be found a highly profitable one for study.

Blackwood's Magazine for July has been republished by Messrs L. Scott & Co. It contains "*My Novel,*" continued; 2. *Campaigns* of an *Austrian Aid de Camp,* with some vivid descriptions of the late Hungarian War.; 3. The *Peaceful Lieutenant* (P. 3); 4. *What is Mesmerism,* an excellent article on this much disputed subject; 5. *Wandering round the World,* by *Mad. Pfeiffer,* evidently one of those who will not "stay at home," full of enterprise, courage, and curiosity; 6. *The Lament of Selim,* by Delta; we grieve to see the death of Dr Moir, who, under this signature, has so long adorned this periodical, announced by the last arrivals; 7. *Downward Tendencies,* a continuation of the amusing series of satirical Letters against Free Trade.

The Mercersburg Review for July is received. We have 1, an ably written and suggestive Essay on the relation between the Church and the Civil Government, and attempting to prove that the *National Religion* is "Christian, Protestant, and Evangelical;" 2. A candid and careful sketch of the History of the Apostle St. Peter, by Professor Schaaf will repay perusal; 3. *The Anglican Crisis,* by Dr. Nevin, dwells with much power and clearness upon many of the questions involved, and forcibly exposes some of the dangers that impend over the English Church from the maimed and crippled condition in which she is placed by the Erastianism and Latitudinarianism of many within her pale. The Doctor defends strongly the sacramental system, while he rejects Episcopacy, and consequently his *idea* of the Church Catholic is full of contradictions. Nor is the claim of the royal supremacy correctly stated, as the 37th English Article will show. It must be allowed, however, that the popular tumults and war-cries that have been lately raised in England by certain Churchmen as well as Dissenters, are happily satirized, and the advantages such conduct gives the Romanists are well depicted.

We have received through Messrs. DeWitt and Davenport Nos. 373-376 of Littell's Living Age. Among the numerous well selected and instructive articles, will be found *Poultry Literature,* from the Quarterly; *Thackeray and Dickens compared,* from the *North British; Memorials of the Empire of Japan,* from the Examiner; *Hartley Coleridge,* as Man, Poet, and Essayist, from Fraser's Magazine; Episodes of Insect Life, Nos. 1 and 2, from the same; *Fichte*—biography from *Chambers.* We are happy to learn that this excellent Periodical stoutly holds its own, in spite of the many recent formidable rivals for popular favor.

Foreign Intelligence.

The arrival of the *America* at Boston since our last has put us in possession of our usual files.

The intelligence from the European continent is very uninteresting.

A report has been presented by M. de Melun on the petitions for the revision of the constitution. The whole number sent to the assembly up to the 1st of July amounts to 13,524, and the total number of signatures 1,123,625. Of these signatures for the revision only, are 741, 011; for revision and prorogation 370,511; for prorogation only, 12,103. Signatures to unconstitutional petitions, 42,000.

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*Odyss. x. 320.
† Odyss. xi.
‡ Odyss. xii. 185.

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The report exonerates the central administration from undue interference in the petition movement, but censures the frequent interference of the municipal and local authorities. Of the above signatures 102,464 were *crosses*. The general debate on the revision question would take place about the 17th of July.

The murderer of M. Evangelista had not been discovered.

In Prussia a decree had been published by the *Central Evangelical Council* to the "*Evangelical Churches*" touching the question between these and "*True Churches.*" It is a very authoritative document, and "excommunicates afresh all the members of the free congregations, denying them the rites of baptism, marriage, or burial in consecrated ground." The *Guardian* for this quotes the correspondent of the *Daily News*.

A case has occurred in India of some interest under the new act establishing liberty of conscience. One *Narayun Ramchunder* became a convert to Christianity, but his wife refused to follow him, and retained possession of her son, a child of seven years of age. The father instituted a suit against his wife before the principal Suddeer to recover the boy, who decided in his favor. The mother appealed to the judge at Ahmednugger, who reversed the decision because the father had become an outcast among the Brahmins, but it was ultimately confirmed by the Sudder court at Bombay under Act XXI., 1850, which provides that any law or usage that inflicts on any person forfeiture of rights or property for his or her renouncing the communion of any religion or losing caste, shall cease to be enforced as law.

Lord Brougham has been showing his eccentricity by presenting a petition of the infidel socialist, Robert Owen, for permission to explain before a select committee his plan for the amelioration of society. Lord Landsdowne opposed it, and the subject dropped.

The *Oath of Abjuration Bill* (Jews,) passed to a third reading on the 3rd of July without a division. Having passed on the second reading by a majority of only 25, it will no doubt be rejected by the House of Lords.

The *Ecclesiastical Titles Bill* was read a first time in the Lords, on Monday, July 7th, and the second reading was fixed for that day week.

Ministers have been twice beaten, the first time on a question of abolishing certain duties, and again on bringing in a bill, prescribing the vote by ballot, 87 for, 50 against. These defeats will lead, however, to no results at present.

Society for the Propagation of the Gospel.—The monthly meeting of the Society was held on June 20th, the Archbishop of Canterbury in the chair. The thanks of the Society were voted to the Deans and Chapters of St. Paul's and of Westminster for the use of their cathedrals for the celebration of the Jubilee; also to the Bishops of London and St. Asaph for their sermons; and to the speakers at the meeting in St. Martin's Hall. The treasurer read a list of subscriptions hitherto received for the Jubilee Fund. Among them were those of Her Majesty and Prince Albert for £100 each. The Secretary read communications from the Standing Committee of the Diocese of New York, and from the Vestry of Trinity Church, on the subject of the Society's Jubilee, for which it was agreed to return a thankful acknowledgment on the part of the Society. The president mentioned in gratifying terms, the cordial answers on the same subject which he had received from most of the American Bishops.—*Colonial Church Chronicle.*

Information has been received of the safe arrival of the Bishop designate of Lyttleton (Dr. Jackson,) at the Canterbury Settlement (New Zealand,) on Nov. 6.—*Ibid.*

Letter of the Dean of Exeter to the Rev. Chancellor Harington.

Deanery, July 3, 1851.

"My dear Harington, I am really much obliged to you for the letter which you sent to me yesterday evening, and cannot hesitate for a moment to assure you that the construction which you tell me certain parties have put on my absence from the late Diocesan Synod is a most mistaken one, and that the assumption that I dissent from the doctrinal propositions which are maintained in the three declarations put forth by that Synod, and especially in that on baptism, are altogether groundless.

My adherence to that great article of the faith, I acknowledge one baptism for the remission of sins, is firm and irremovable. I hold it in that sense in which I believe it to have been held by the Church Catholic in all ages, and to be maintained by our own church in its authorized formularies, especially in the offices of baptism and in the catechism.

"I hold that all infants baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, do, in and by baptism, receive remission of sins, by spiritual regeneration, are made members of Christ, children of God, and inheritors of the Kingdom of Haven; and that the imparting of the aforesaid graces to such infants is not hypothetical, and does not depend on the sincerity of those who present them, or the intention of the minister, or on any prevenient act of grace on the part of God.

"I also hold that all adult persons to whom baptism is duly administered, and by whom it is duly received, are delivered thereby from the guilt and bondage of all their sins—of original and past sins actually and at once—of sins committed after baptism conditionally — when, with hearty repentance and true faith, they turn to God.

"To the declaration of adherence to the doctrine and discipline to the church, I also give my entire assent, with the exception only of the latter part of the concluding sentenee, which runs thus: 'We farther record our full conviction, that secession from this church, being a sound part of the Catholic Church, to any other religious community, is in itself an act of schism, and, as such, perilous to salvation, and, in particular, that secession to the Roman community in England is not only an act of schism, but involves also an abandonment of truth for error.' This latter clause, which implies that secession from the Church to any other religious community in England, e. g., the Unitarian, is to be regarded simply as an act of schism, and not as the abandonment of truth forever, is, I think, highly objectionable.

"With respect to the third declaration against the assignment of a Bishopric of Plymouth by the Pope, it can hardly be necessary for me to say that I consider that act of the Pope to be contrary to the Canons of the Catholic Church, and consequently that I regard it as schismatical and void.

"Make what use you please of this statement of my opinions, and believe me always, yours most faithfully,

Thos. Hill Lowe.

"The Rev. Chancellor Harington."

Guardian.

The Rev. G. Jordan, of Eustone, writing to the *Christian Times*, on the recent Synod at Exeter, says:—

I have ever endeavored to follow, nct men nor party, but measures and principles, so, from the first time that I heard of the Bishop's contemplated Diocesan Synod, I felt that it was a move in the right direction. As an earnest Church reformer, I am well satisfied that no good and efficient improvement can be made in the Church, until the proper machinery for accomplishing it, that is, the synodical action, the deliberative functions, the truth-eliciting power of discussion, are extensively and fully developed in the Church. I intend by this, not only convocation as the supreme assembly and council in the last resort, but diocesan synods, ruri-decanal meetings, and even the primary parochial vestry consisting, as it ought to do, according to our Canons of two Church Wardens, two questmen, two sidemen, and as many assistants to these as they and the requirements of the parish demand.—*Ibid.*

Rebuke to Gorhamism.—The Bishop of Exeter has refused to license the Rev. L. H. Gray, to the Perpetual Curacy of Christ Church, Plymouth, on the nomination of the Rev. John Hatchard, in consequence of his unsound views on baptismal regeneration.—*Ibid.*

The Bishop of Durham.—We have observed, with the most sincere regret, not unmingled with indignation, the following letter in several newspapers:

"4, Upper Portland-place, June 7.

"Sir: Although with ample means at my disposal, I can scarcely satisfy the demands of my own Church and my own people; yet I have never forgotten that all Christians are brethren, and that, however we may differ as to the meaning of Scripture upon some points of doctrine or discipline, very few Protestants fail to inculcate what is essential in Christianity. I am painfully aware of the spiritual destitution of Newcastle, of its increasing population, and of the pains which have been taken to disseminate infidelity and socialism: I cannot, therefore, feel myself justified in resisting your appeal on behalf of a more spacious and commodious place of worship, and especially for a larger establishment of schools in the principles of revealed religion. Toward these joint good purposes, you and the congregation will be pleased to accept the enclosed check.

"I am, Sir, your very obedient servant,

"E. Dunelon.

"James Wilson, Esq.

This letter purports to be from the Bishop of Durham, and it is said that it enclosed a check for £15 towards an Independent meeting-house. The notorious fact that his Lordship, some years since, subscribed to a volume of sermons by a Socinian preacher, forbids our entertaining any very sanguine hope that this letter may not be genuine. And yet how utterly and scandalously inconsistent it is with what we have a right to expect from a faithful Bishop of our Church! It shows as much indifference to the discipline as the subscription to Socinian Sermons shows to the Doctrine of the Church. Is it acting the part of a faithful Christian Bishop to provide for "the spiritual destitution" of an "increasing population," by paying persons to promote "false doctrine, heresy, and schism," from which he professes to beseech God to deliver us? Has any Bishop the right to employ the funds of the Church for such a purpose? * *

Our idea of the duty of a Bishop with "ample means," and the fact of "spiritual destitution" before him, is, that he should at once set himself at work to provide those means of grace which he has solemnly pledged himself to maintain, viz: the "Doctrine, and Sacraments and Discipline of Christ," "as this Church and Realm have received the same"—that he should, by precept and example, call upon Clergy and Laity to aid him in building sufficient Churches and providing faithful Pastors who would, in the Church's own way, counteract "Infidelity and Socialism," and all other forms of unbelief and false doctrine, whether taught by Socinians or Independents—whether with or without the avowed patronage and assistance of a "liberal" Bishop of one of the richest sees in the English Church.—*Eng. Churchman.*

London Union on Church Matters—*Monthly General Meeting.*—The Secretaries reported that the Annual Report had been printed in the *Monthly Chronicle* at length, and copies of the paper sent to every member of the Union, and to all the Bishops of the United Kingdom and the Colonies, and to the Bishops of the American Church. * * *

The Chairman reported the answer he had received from the Bishop of Exeter to the communication of the resolution adopted on the 13th of May, relative to the Synod of Exeter, and a general feeling of satisfaction was expressed by members present at the report of the proceedings, as appeared in the public prints.—*Ibid.*

Diocesan Intelligence.

New York.—*Bishop DeLancey's Services.*—In Zion Church, Morris, Otsego County, Bishop DeLancey preached on the 23d of July, and confirmed twenty-five persons. In the afternoon of the same day he preached in Christ Church, Gilberts, once, and confirmed eight persons.

On the 25th he preached in Immanuel Church, Otego.

On the 26th, in St. Timothy's Church, Westford, he preached, confirmed five persons, and administered the holy communion.

On Sunday, the 27th, he preached in the morning in Christ Church, Cooperstown, and confirmed six persons.

Western New York.—*Bishop DeLancey's Visitation.*—On July 12th, in the afternoon, Bishop DeLancey read prayers and preached, in the Baptist house of worship in Chittenango.

Sunday morning, the 13th, prayers were read in St. Stephen's Church, Perryville; the Bishop preached, confirmed *three* persons, and baptized one infant.

In the afternoon of the same day, in St. Peter's Church, Cazenovia, and the Bishop preached and confirmed *four* persons.

On the 14th, Bishop DeLancey visited St. Thomas' Church, Hamilton. Services were held in the afternoon. The Bishop preached and confirmed *eleven* persons, the Rev. Mr. Norton, Missionary of the station, reading the Preface.

Services were held on July 15th, at Christ Church, Sherburne. Prayers were read by Rev. Mr. Harrison, of Norwich, assisted by Rev. Mr. Norton, of Hamilton, who read the creed and collects. The confirmation preface was read by the Rev. Mr. Corson, the Rector of the Parish. The Bishop preached, and confirmed *three* persons; the preface being read by the Rev. Mr. Harrison.

In Christ Church, Guilford, on the morning of the 16th, prayers were read by the Rev. Mr. Harrison, assisted by the Rev. Mr. Foote, who read the creed and collects. The Bishop preached, and confirmed *six* persons: the preface being read by the Rev. Mr. Foote.

In St. Paul's Church, Oxford, in the afternoon, prayers were read by the Rev. Mr. Harrison, assisted by the Rev. Mr. Stevens, of Camden, who read the lessons, and the Rev. Mr. Rogers, of Greene, who read the creed and collects. The Bishop preached and confirmed *eight* persons, the preface being read by the Rev. Mr. Coxe, the Rector of the Church.

On Thursday afternoon, July 17th, the Bishop preached, and confirmed *six* persons. Prayers were read by the Rev. Mr. Coxe, assisted by the Rev. Mr. Stevens, who read the lessons. The preface was read by the Rev. Mr. Rogers.

On Friday afternoon, July 18th, the Bishop officiated in Christ Church, Binghamton. Prayers were read by the Rev. Mr. Watson, of Oswego, assisted by the Rev. Mr. Stevens, who read the lessons. The Bishop paptized *two* infants; preached, and confirmed *two* persons, the preface being read by the Rev. Dr. Andrews. Other clergymen present were the Rev. Messrs. Huntington and Palmer, of Harpersville.

On the 19th, in the afternoon, the Bishop preached for the congregation of Zion Church, Windsor, in the Old School Presbyterian house of worship, and confirmed *five* persons, including *two* confirmed io private. Prayers were read by the Rev. Mr. Stevens, and the preface by the Rev. Mr. Palmer, the missionary of the station. The Rev. Mr. Huntington also was present.

On Sunday morning, the 20th, in St. Luke's Church, Harpersville, prayers were read by the Rev. Mr. Stevens, assisted by the Rev. Mr. Palmer, who read the lessons and the preface. The Rev. Mr. Huntington read the Epistle. The Bishop preached and confirmed *three* persons.

In the afternoon, in St. Peter's Church, Bainbridge, prayers were read by the Rev. Mr. Stevens, assisted by the Rev. Mr. Foote, who read the lessons, and also baptized an adult. The Bishop preached and confirmed *six* persons, including *one* from St, Stephen's Church, Olean, the prayers being read by the Rev. Mr. Foote. The Rev. Mr. Adams, of Unadilla, in the Diocese of New York, was also present.

On Monday, the 21st, the Bishop officiated in Grace Church, Mt. Upton. Prayers were read by the Rev. Mr. Foote, assisted by the Rev. Mr. Stevens, who read the lessons. The Bishop baptized *one* infant, and preached. The Rev. Mr. McElwain, of Gilbertsville, was also present. Services are expected to be held in this Church once a fortnight during the summer and fall, and afterwards monthly.—*Gospel Messenger, July 28.*

Corner Stone of St. James' Church, Syracuse.—On the 17th inst., at 6 o'clock, P. M., the Corner Stone of the new St. James' Church, Syracuse, was laic with the usual religious services. Members of the two congregations of St. Paul's and St. James,' assembled at the Free Chapel, and from thence proceeded to the Corner Stone, repeating the 122d Psalm.

The first part of the service, including the Psalm, the exhortation, and Collects, was recited by the Rev. Mr. Ashley, Rector of St. Paul's Church. The Stone was laid, after the usual form, by the Rev. Dr. Gregory, Rector of the Parish, who also delivered the Address. The Anthem was chanted to the good old tune of Dr. Boyce. The Prayer and selection from the 100th Psalm, were recited by the Rev. Mr. Ayrault, of Auburn; and the concluding collects and benediction, by the Rev. Mr. Ashley.

The foundation walls of the edifice had already been laid with limestone rock, and the upper walls, of Fulton freestone, are to be reared immediately. The plans and designs are by Frank Wills, of New York. The edifice consists of Chancel, Nave, Aisles, Organ-Chamber and Vestry-Room, with a bell gable instead of a tower. The dimensions are as follows:

Interior width of Nave	23 1-2 ft.
Interior length of Nave	60 "
" width of Aisles	11 1-2 "
Depth of Chancel	18 "
Entire length from out to out	90 "
Entire width	54 "
Height of Bell gable	67 "
Estimated cost of the edifice	$11,150

—*Gospel Messenger,*

Calvary Church Destroyed.—During a violent storm on Wednesday afternoon, the building on Cornhill, in this city, designed for the Congregation of Calvary Church, was blown down. It was so far advanced as to be ready for shingling, but was not yet enclosed. Providentially no persons were injured, as the workmen had taken shelter in a neighboring barn. The case is one of peculiar hardship, and will be a sad disappointment to this new congregation, which, with a zeal worthy of all praise, had undertaken the work. The Church was to have been ready for consecration by the first of November.—*Gospel Messenger, July* 18.

Calvary Church, Utica.—The frame of this Church, which was blown down, as stated in our last, is rebuilt; it was found upon examination, that about half the timbers were broken. A ride to Whitesboro will satisfy any one that that must have been a very strong frame which could have withstood the violence of the tornado of the 16th inst. Many large trees were torn up by the roots, chimneys were blown down, several barns were unroofed, and we saw one completely prostrated. We learn that in Walesville, the steeple and roof of a church were carried away. It was the severest storm which has occurred in this vicinity for seventeen years.—*Ibid, July* 25.

New Jersey.—On Thursday, 17th July, in Trinity Church, Princeton, the Rector, the Rev. Mr. Patterson, read prayers, and the Bishop preached and confirmed *three* persons.—*Banner of the Cross, July* 26.

Maryland.—*Rt. Rev. Wm. Rollinson Whittingham, D. D. Bishop.—Ordination.*—The Trinity Ordination was holden in Mount Calvary Church, Baltimore, on Trinity Sunday, June 15th. The Rev. George A. Leakin read Morning Prayer. The Bishop preached. The Rev. Samuel R. Sargeant and the Rev. Wm. W. Lord, Deacons, were admitted to the Holy Order of Priest, on presentation by the Rev. Cleland R. Nelson, Rector of St. Anne's Parish, Anne Arundel Co. The Rev. Messrs. Nelson, Alfred A. Miller, and Leakin, united in the imposition of hands.

Confirmations.—On the Sunday after Ascension, June the 1st., in the morning, at the Patapsco Female Institute *twelve* persons were confirmed, all pupils of the Institute; in the evening, in Trinity Church, Baltimore, *thirteen* were confirmed.

On Saturday, June the 7th, in St. John's Church, Baltimore County, *six* persons.

On Whitsunday, June 8th, in Christ Church, Harford County, *two* persons.

On Trinity Sunday, June 18th, in the temporary charge of St. Luke's Cqurch, Baltimore, *fifteen* persons.

On the First Sunday after Trinity, June 22d in St. John's Church, Huntington, Baltimore Co., *ten* persons.

On the Third Sunday after Trinity, July the 6th, in Christ Church, St. Michael's Parish, Talbot Co., *four* persons.

On Wednesday, July the 9th, in St. Paul's Church, Spring Hill Parish, Somerset Co. *six* persons.

On Thursday, July the 10th, in teo Church of the Holy Cross, Sandy Hill, Worcester Co. *three* persons.

On the First Sunday after Trinity, July the 13th, in St. Thomas's Parish Church, Baltimore Co. *eight* persons, of whom six were pupils of the Hannah Moore Academy, near Reisterstown.

Consecrations.—On Thursday, June the 5th, St. Timothy's Church, Catonsville, Baltimore Co., was solemnly consecrated to the honor and service of Almighty God. The Deed of Donation and Request to Consecrate was read by the Rector, the Rev. Libertus Van Bokkelen, the Sentence of Consecration by the Rev. Alfred A. Miller, of Baltimore the Rev. John Owen, of Kent county, said morning prayer to the Psalter, the Rev. Hugh T. Harrison, of Howard county, said the Psalter, the Rev. Theodore P. Barber, of Dorchester county, read the first Lesson; the Rev. Charles B. Dana, of Alexandria, Va., the second Lesson, the Rev. Orlando Hutton, of Montgomery county, said the remainder of Morning Prayer, thd Bishop reading the Ante-Communion service, the Rev. Mr. Gordon, of Kent county, read the Epistle, the Bishop preached, and administered the Holy Communion, assisted by the Rector. Besides the clergy anove mentioned, the Rev Messrs. F. A. Baker, W. H. Clarke, Buck, Hall, Leakin, Moore, and Seymour, were present and assisting.

On Thursday, July the 10th, the church of the Holy Cross, at Sandy Hill, in St. John's Parish, Worcester county was in like manner duly consecrated. The Deed of Donation and request to consecrate was read by the late Rector of the Parish, the Rev. Thomas B. Flower; the sentence of Consecration by the Rev. John Crosdale, of Somerset county. The Rev. Samuel K. Stewart, of Berlin, Worcester Co., said morning Prayer; the Rev. Wm. A. White, of Somerset county, reading the Lessons. The Bishop preached, confirmed three persons, and administered the Holy Communion, assisted by the Rev. Mr. Flower.

Corner stone laid.—On Tuesday, July the 6th, the Corner Stone of St. Paul's Church, Vienna Parish, Dorchester county, was laid by the Bishop, according to the office prescribed for use in this Diocese The Rev. Theodore P. Barber of Cambridge, said the proper Psalms; the Rev. James Stephenson, of Dorchester Parish, read the Lesson; the Rev. Mr. Bayley, and the Rector of the Parish, the Rev. Henry J. Windsor, also assisted in the solemn rite. An address was delivered by the Bishop. In the afternoon of the same day, after saying Evening Prayer, the Bishop continued the address of the morning's service, in the Baptist Meeting House, which had been offered for the purpose. The Rev. Messrs Barber, Bayley, Stephenson and Windsor, were also present.

Candidates for Holy Orders.—James C. Kineir, A. B., (under date of December 12th, 1950;) and Edward H. C. Goodwin, A. B., (under date of May 31st, 1851,) have been recommended by the Standing Committee to the Bishop for admission.—*Chuach Advertiser.*—

Pennsylvania.—*Laying of a Corner Stone.*—The corner stone of St. Bartholomew's Church, West Kensington, was laid on Monday last, at 5 o'clock, by the Rt. Rev. the Bishop of the Diocese.

The Clergy and Laity assembled in an adjoining house, and in a procession, in which we were happy to see several surplices, moved to the appointed place. The usual form in this Diocese was used, and the Bishop delivered an address. This service was marked by most excellent and appropriate music, and seemed to impress, with its solemnity, all who attended. Among the Clergy present we noticed, besides the Bishop and Rector, the Rev. Dr. Waller of Kentucky, the Rev. Messrs. Clark (of Indiana), Harris, Franklin, Evans, J. Davis, J. Smith, E. K. Smith, Merrick, Bonnar and Ogilby.

The following additional facts concerning this parish, have been furnished by a friend.

"The Church is to be at the junction of Eighth street and Germantown Road. The lot is 315 feet by 150, given by a number of gentlemen of this city. Its location is 120 feet above tide water, and is sufficiently large for a Church, parsonage, and Sunday School-houses. Connected with the Church, is a Sunday School of more than 300 scholars.

"In consequence of the great rise in labor and materials during the last twelve months, about twenty-five per cent. has been added to the cost of the building; but the Vestry confidently hope that the love for Christ and his Church, which has led the members of His Church to contribute so liberally of theirmeans to us already, will induce them still to continue their generous regard to them, so that this deficiency shall be supplied. It is the determination of the Vestry, that there shall be no debt of any kind (except a debt of gratitude to the individuals who, by their prayers and money, have assisted in building it,) when the Church is finished.

"This Church is to be erected in one of our most populous districts, which is fast being built up. It is surrounded by hundreds of our foreign population, whom it is of great consequence to bring under the moral influence of the Gospel. The Church system is a far better system than that of the police, for reforming a neighborhood. Emigrants are pouring into this country at the rate of 2000 per day, and it becomes a mattter of momentous duty to the Church, to do something for their moral culture," &c., &c.—*Banner of the Cross.*

Virginia.—*Examination and Service at the Theological Seminary.*—The annual examination of the Students of the Theological Seminary of Virginia, was held last week on the appointed days. The annual meeting of the society of the Alumni and of the Education Society, were held on Wednesday, the former adjourning to meet in Alexandria on Friday the 11th instant, in accordance with the call published in the papers.

On Thursday morning, essays were read by the members of the graduating class, to whom diplomas were awarded in the afternoon, as also to the Rev. J. A. Jerome, an absent member, recently ordained in Maine.

The subjects of the essays were as follows:

Mr. Gallagher.	Mariolatry.
Mr. Hawkins,	St. Bernard.
Mr. Leacock,	The authoritative guide in matters of controversy.
Mr. Hubbard,	The Gospel means sufficient for the conversion of the world.

At 11 o'clock Divine Service was held in the Chapel of the Theological Seminary, when Messrs. Peyton Gallagher of Kentucky, William G. Hawkins of Virginia, John P. Hubbard of Massachusetts, B. B. Leacock of Virginia, and William Huckel of Pennsylvania, were admitted to Deacon's orders by Bishop Meade, and the Rev. C. M. Callaway and Cleveland Keith, of this diocese, to the order of Priests, by Bishop Johns. The ordination Sermon was preached by the Rev. G. T. Bedell, of New York.

In the afternoon, in the same place, the sermon before the Alumni of the Seminary was preached by the Rev. W. H. Pendleton, whose subject was *Preaching Christ*, from Acts viii. 5, happily harmonizing in its essential features with the discourse of the morning.

After this sermon, an address was made to the Alumni, by the Rev. Dr. Payne, unfolding in simple and modest, and yet most impressive language, the motives and considerations which led him to the Missionary life, and particularly to the field which he has so long occupied. This was followed by a survey of the Mission with which he is connected, in its past history and present condition. And in looking to the question of duty as set forth by the Scriptures, and to his view of it as tested in the results in his own experience and observation, he showed that there was everything to encourage and require of ministers to consider personally *their call to Missionary labor*. And not only did he consider it the duty of the young and inexperienced in the Ministry to listen to such a call, but of those whose experience fitted them still more for the arduous labors of the Missionary field.

It is seldom that the evidence of a deep and solemn impression upon an audience is rendered so apparent, as it was on this occasion. Although the address was long, and came in at the conclusion of a day's services, there appeared to be no feeling of weariness, but a universal feeling of sympathy in the objects, anticipations, and emotions of the speaker. Thus happily, and we trust profitably, did the day come to its close.—*Southern Churchman.*

Minnesota.—We have received a letter from the Rev. Mr. Breck, from which we take the liberty of making the following extract. We do so because we know that the progress of this interesting Mission is watched with deep interest by many of our readers.

"We are exceedingly busy in the work of the Church. I hope you have received the newspaper, containing the notice of the Laying the Corner Stone of the Church of the Ascension, at Stillwater, on the Saint Croix. Nothing could have been more favorable to us than was that day, and never have special services passed off more pleasantly than did these. The Bishop is expected to be with us very shortly. We have invited him to take up his quarters with us at the Mission house. This will remind him of the early days of Nashotah, when he passed *three months* at one time with us beneath our roof, observing all the rules of the House as though he were the humblest of the students. We hope to present Christ Church at Saint Paul, for consecration—it has cost *fifteen hundred dollars*, and only *seventy* of this sum remains to be paid. We do not intend presenting any Church for God's special service, except when free from all and every incumbrance. These people have nobly done what they could, and now they will, I trust, exert themselves to help others in the measure that they have been helped."—*Banner.*

Alabama.—*Ordination.*—On the third Sunday after Easter, in St. John's Church, Montgomery, Alabama, the Rt. Rev. Bishop Cobbs admitted to the Holy Order of the Priesthood, the Rev. John M. Mitchell, Rector of St. John's Church in the Prairies. The candidate was presented by the Rev. L. A. Massey, Rector of Trinity Church, Mobile, and the sermon preached by the Rev. N. P. Knapp, Rector of Christ Church, Mobile. A large number of Presbyters being in attendance at the Diocesan Convention, united with the Bishop in the laying on of hands.—*Banner.*

Oregon.—We have been favored by a clerical friend, with the following pleasing intelligence from this territory. We cordially bid "God Speed" to the new Parish Rector and officers:—

Trinity Church.—*Organization of the Parish of Trinity Church, in the City of Portland, Oregon Territory.*—At a meeting of male persons favorable to the organization of a congregation of Protestant Episcopalians, held on the 18th day of May, in the year of our Lord, 1851, at the Methodist house of public worship in the city of Portland, territory of Oregon, of which meeting previous notice had been given after public worship in said house, according to the form of morning prayer prescribed by the Protestant Episcopal Church in the United States of America, which worship was held by the Rev. Wm. Richmond and the Rev. St. Michael Fackler, Presbyters of said Church; and the notice was given by the said Wm, Richmond, Rector of St. Michael's and St. Mary's Churches in the city of New York, and now Missionary to Oregon, under the authority of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America; said Wm. Richmond presided, John Ferguson was appointed clerk of the meeting, and John L. Breck and Lucius H. Allen, were authorized to witness by their signatures with the presiding Clergyman and the Clerk, the proceedings of this meeting.

The male persons present, proceeded to vote, and on counting, it appeared that there were 15 ballots cast, and that John Ferguson and John M. Breck were duly elected Wardens; and Jas. Durbrow, Jr., Lucius H. Allen, Simon B. Marye, Thomas J. Dryer, Wm. Seton Ogden, J. Jefferson Linz, Shubrick Norris, and Frederick Sebastian Jewett, were duly elected Vestrymen of said Church.

On motion, it was

Resolved, That the name of the Church above organized, shall be called, Trinity Church, and Monday in Easter week in each year, was designated as the day when the Wardens and Vestrymen of this Church shall hereafter be elected.

Resolved, That unt'l further orders, the rules and regulations, respectin the meetings, powers, and other proceedings of this Vestry, shall be those in common use in the Diocese of New York.

Wm. Richmond, Chairman.

Attest
John M. Breck, L. H. Allen.
John Ferguson, Clerk.

At the first meeting of the Wardens and Vestrymen of Trinity Parish, in the town of Portland, O. T., on the 18th day of May, A.D., 1851; present—the Rev. Wm. Richmond, a Presbyter and Missionary of the Protestant Episcopal Church; John Ferguson and John M. Breck, Wardens; and Jas. Durbrow, Jr., Lucius H. Allen, Simon B. Marye, Wm. Seton Ogden, J. Jefferson Linz, Shubrick Norris, and Frederick S. Jewett, Vestrymen. A quorum being in attendance, the Rev. Wm. Richmond was called upon to preside, and John Fergusson appointed Secretary.

The object of assembling being to complete the organization of the Parish of Trinity Church, and that fact having been fully, eloquently, and impressively stated by the Chair; it was unanimously

Resolved, That the Rev. Wm. Richmond be appointed Rector of said Parish.

Resolved, That the Wardens, and Simon B. Marye, be appointed a Committee, to make suitable arrangements for a place to hold public worship, according to the form of the Protestant Episcopal Church in the United States.

The circumstances under which this Parish has been organized, and the alaerity which has been exhibited toward the Missionary, by the proprietors and inhabitants of Portland generally, encourage the friends of the Church, in the delightful hope that in said Parish there will soon be erected, under the blessing of God, a Church, and provision made for its Parish School, in this flourishing city.

Wm. Richmond, Rector.

John Ferguson, Sec'y.

Miss Proal's School, Utica.

We ask attention to the advertisement respecting this school, which will be found on the last column of this page. It will be seen that the school has been removed from New Hartford to Utica, in order to avail itself of the advantages afforded by the city—the greater facility of reaching it through the various avenues, to this beautiful and rapidly increasing town, and to be more immediately under the supervision of the Rector.

It is gratifying to know that it has succeeded so well for the last two years in its former position—and that its indefatigable Principal has given such general satisfaction in the improvement of her pupils, as manifested by those who have had opportunity of testing by experience, its salutary instruction.

The Change of Location has been made at the advice of judicious friends, interested in the cause of Christian Education on Church principles; and we have good hope that its success in the enterprising city, where its next term opens, will enable it to be useful to the rising generation and to the cause of Christ and His Church,

The Rev. Dr, Proal purposes being the daily visiter of the school, and will have the constant supervision and direction of the religious instruction of the pupils.

Degrees Conferred.—At the late Commencement of Rochester University, the degree of D. D. was conferred on Rev. Henry. W. Lee, Rector of St. Luke's Church, Rochester; and at that of Union College, on Rev. Thomas M. Clark, Rector of Christ Church, Hartford.

CLERICAL CHANGES.

Rev. Charles H. Gardiner has taken charge of St. John's Church, Clyde, Wayne Co., W. N. Y., and requests that letters and papers intended for him, may be addressed accordingly.

Rev. Geo. N. Sleight has removed to Johnstown, Fulton County, N. Y.

The Rev. Francis R. Hanson, late Rector of St Paul's Parish, Calvery Co,, Md., has been transferred to the Diocese of Alabama, by Letters Dimissory to the Right Reverend the Bishop.

The Reverend James George Leason, formerly of the Roman obedience, has been received into the clergy of the Diocese of Maryland by reconciliation.

Postage to Chagres, Panama, California, and Oregon.—We are requested to call the particular attention of postmasters to the rates of postage on letters to California and Oregon, and also to the *foreign* places (Chagres and Panama) on the route to California.

In rating letters for California and Oregon it must be borne in mind that these countries *now* form a part of the United States, and are of course entitled to the advantage of the *domestic* rates, according to the official "tables of postages *within* the United States," recently sent to postmasters throughout the country. Hence we are authorized to say that the single rate to California or Oregon (the distance being over 3,000 miles) is *six cents* prepaid, and *ten cents* unpaid. On newspapers and other printed matter sent to California or Oregon, the *domestic* rates also of course apply.

But to Chagres and Panama (*foreign*) the letter postage must be rated under that clause in the law specifying letters to be "conveyed wholly or in part by sea, *and* to or from a *foreign* country." Therefore the single-letter postage to either Chagres or Panama is *ten cents*, if the distance from the mailing office is under 2,500 miles, and *twenty cents* if the distance is over 2,500 miles: in both cases to be prepaid when the letter is sent *from*, and *collected* when received *in*, the United States. To either of these places, from New York, we are informed that the distance *exceeds* 2,500 miles; from all the southern ports the distance is less than 2,500 miles.

As the law on these points appears, at first sight, a little doubtful, and is therefore liable to misconstruction, we think that editors of papers generally would do a public service by calling special attention to the subject.

Died.

At Rossville, Staten Island, Wednesday, July 23, Anna Sarah, youngest daughter of Eugene and Louisa M. Kissam, aged 1 year and three months.

Utica Gospel Messenger, please copy.

On Saturday morning, 26th instant, Ida Louisa, youngest daughter of John M. and Sophia Quackenbos, aged 4 years and 21 days.

At Chicago, Ill., on the 11th instant, Frances, wife of Obadiah Jackson, and daughter of the late John Forbes, of New York.

Funeral of Midshipman DeKoven.—The funeral of this young officer, whose sudden death on board the U. S. Surveying schooner, "Ewing," we noticed in yesterday morning's *Alta*, took place yesterday from the Church of the Rev. Mr. Ver Mehr, who performed the funeral service. The brother officers and friends of the deseased attended the remains of their late shipmate and companion, to Yerba Buena Cemetery, where he was interred. His brother officers have desired us to publish the following obituary hotice, a request with which we most cheerfully comply.—*Alta Californian.*

U.S Surveying schr. Ewing,
San Francisco, May 31, 1851.

"In the midst of life we are in death!" Never was this awful truth more painfully impressed upon the minds of any than on ours, in the sudden and startling—most sudden and most startling—decease of our late messmate, Passed Midshipman William DeKoven of the United States Navy. But yesterday in the happy possession of health, and that warm high hope which is ever the synonym of youth—and now he is in our midst lifeless, cold to all human companionship and to every earthly aspiration. With our feelings yet thrillingly excited, we, his friends, desire this passing tribute to his memory.

Passed Midshipman DeKoven entered the Navy in 1841, and was, therefore, a very young officer. His career of usefulness and of honor was all before him. That a brilliant promise has been blotted out, we, who knew him so well, feel most lamentingly—for the service, for his friends, and for himself. It is to the world a sufficient assurance of mind and intelligence, of qualities as an accomplished officer and of the acquirements of a scholar, that, in a class numbering more than one hundred and thirty, he passed his final examination number four. For the scientific duty upon which he was immediately employed, he was eminently fitted. For this we deplore his loss; but far more deeply and distressingly for the many genial, generous and attaching attributes and manners which socially endeared him to us all.

Among men at large, each fights the battle of life with his fellows, but the world of his heart is around his own domestic hearth. With us it is different. Our duties and our associations go together. We are all one family. Therefore do we now feel as they who on shore lose one near and dear from their board and fireside. Therefore, also, with his afflicted family and friends at home we can truly sympathise, for our grief can only be second to theirs, we would offer that sympathy of sorrow. Thus early and with his young promise unfulfilled, though he died, yet on our hearts as on theirs, "His name is not writ in water!"

Notices.

☞ The Church of the Holy Apostles, 9th Avenue and 28th st., will continue open during the month of August. Service commencing at 10½ A.M. and 5 P.M. There will be no afternoon sermon.

☞ The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will hold a Special Meeting on Wednesday, the 10 the 10th day of September, next, at 6 o'clock, P.M., in the Sunday School Room of St. John's Chapel, in the City of New York, for the purpose of electing a Professor of Ecclesiastical History, from the following list of nominations made at the annual meeting of the Board, on the 25th day of June ult.

The Rt. Rev. John Henry Hopkins, D.D., nominated by Rev. Francis Vinton, D.D.

The Rev. William D. Wilson, D.D., nominated by Right Rev. William H. DeLancey, D.D.

The Rev. Milo Mahan, A.M., nominated by Rev. Edward Y. Higbee, D.D.

The Rev. C. S. Henry, D.D., Rev. William L. Johnson, D.D., nominated by Bev. Richard Cox.

The Rev. Henry M. Mason, D.D., nominated by Rev. Charles Burroughs, D.D.

The Rev. Thomas W. Coit, D.D., nominated by Rev. W. Cooper Mead, D.D.,

The Rev. Samuel Buel, A.M., nominated by Rev. Francis Vinton, D.D.

The Rev. Jesse A. Spencer, A.M., nominated by Rev. Mathew H. Henderson.

The Rev. Kendrick Metcalf, D.D., nominated by Rev. William Berrian, D.D.

The Rev. John F. Schroeder, D.D., nominated by Rev. Jonatnan M. Wainwright, D.D.

The Rev. Russell Trevett, A.M., nominated by Rev. Smith Pyne, D.D.

The Rev. Samuel Fuller, D.D., nominated by Rev. William Watson.

The Rev. Robert B. Croes, A.M., nominated by Rev. Samuel R. Johnson, D.D.

The Rev. Orlando Harriman, Jr., A.M., nominated by Mr. Isaac A. Johnson.

The Rev. John J. Robertson, D., nominated by Mr. Gulian C. Verplanck.

The Rev. Albert D. Traver, nominated by Mr. Augustus T. Cowman.

New York, Aug. 2, 1851.

Edward N. Mead,
Secretary of the Board.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

August.

Friday,	Aug. 1,	P. M.	Fairfield.
Saturday,	" 2,	A. M.	Norway.
7th Sunday after Trin'y,	" 3,	A. M.	Little Falls.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 16 Mercer st, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen aud Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. my 3—3 m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since July 22, viz:

Christ Ch, Dayton, O, two-thirds 10; Trinity, Marquette, Wis, 1 10; Christ, Matagorda, Tex, 6 50; Christ, Morristown, NY, 6 52; St Johns, Pequea Pa, for Iowa, 11 16, Christ, Poughkeepsie, NY, for Or, 52 54; St Pauls Chapel; St Anns pa, Morrisania, NY, 60 82. Total, 151 64.

THOMAS N. STANFORD, Treas.,
New York, July 29, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 22th inst.

Zion ch, Greene, W NY, Rev F Rogers, 3.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, July 29, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 15th inst.

S W Moore, MD, sub, 1; St Johns, Pine Meadow, Conn, Rev J H Betts, 3; Zion ch, Greene, Rev Ferdinand Rogers, 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 29, 1851. 20 John street.

A CONTRIBUTION TO THE CHURCH QUESTION.

AN ESSAY read before the Associate Alumni of the General Theological Seminary. By E. Harwood, Minister of the Chapel of Grace, N.Y., price 12½ cents.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

JUBILEE SERMON.

THE TRUE GLORY OF THE CHURCH—A Sermon delivered in St. Paul's Church, Rahway, N. J., on the 150th Anniversary of the Society for Propagating the Gospel, by the Rev. Eden W. Peet, Rector. Just published, price 12 cents, by

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FAMILY SCHOOL, UTICA.

Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utiea.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
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A LARGE CLASS ORGAN, with two Banks of Keys, compass from GG. to F. in Alt., and an Octave and half of Pedals. The Instrument contains 18 Stops, of which 7 are in the great Organ, 6 in the Swell, and 3 in the Choir, Bass. One on the Pedal Organ, (of 16 feet) and 4 Mechanical Stops, Case of Grecian Design.

Apply to F. TRIPT,
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ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

REPORT FOR JUNE, of the New York Life Insurance Company, 106 Broadway. This institution during the month of June, 1851, has issued One Hundred and Seventeen policies, viz:

To Merchants	36	To Manufacturers	11
Lawyers	10	Mechanics	3
Clerks	12	Agents	5
Farmers	4	Clergymen	2
Ladies	2	Machinists	
Physicians	6	Public Officers	8
Hotel Keepers	1	Others	10
Architect	1	Bankers	3
Editors and Publishers	3		
	75		42

Total for the month, 117
Whole number of policies issued by the Company, 7195
Accumulated capital,
$360,000,
which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

Further information and a prospectus can be had at the office of the Company, 106 Broadway.

Poetry.

For the Churchman.

True Wisdom.

BY ALLEN LEE BOURS.

Job, xxviii. Chapter.

There is a place where gold is found,
A place where silver does abound;
But where shall wisdom now be sought?
Seeing its place man knoweth not.

The Ocean saith, 'tis not in me;
It is not hidden in the sea;
For gold it cannot be obtained,
Nor can it be by silver gained.

Whence cometh wisdom then? and where
Does understanding's source appear?
God only understands its way;
Him we should worship and obey.

And unto man He saith, Behold,
I will the mystery unfold,
The fear of God is wisdom true,
And this is understanding too.

Selected Matter.

From the Colonial Church Chronicle.

THIRD JUBILEE of the Society for the Propagation of the Gospel in Foreign Parts.

Those of our readers who were present at Westminster Abbey on Monday, June 16th, will agree with us in the opinion, that the Third Jubilee of this venerable Society has been opened with a solemnity worthy of the occasion—worthy of the occasion, we say; for a greater occasion can hardly arise than this, at least in the judgment of such as have formed an adequate idea of the worth of Missions, as a note of the vitality of the Anglican branch of Christ's Church Catholic; when a day of thanksgiving is thus solemnly set apart for acknowledging of God's mercy in fostering the growth of this long-tried and faithful Missionary Agent, from the first puny efforts of infancy, into the kindly promise, we trust, of a strong, vigorous, and enduring manhood.

The scene was unspeakably touching: it is absurd to use strong words with little meaning; but this may be said without exaggeration, that he, whose heart was unstirred on that day, is hardly accessible to the influence of any human emotion or sympathy.

The English, Irish, Scotch, American, and Colonial branches of our communion, were meetly represented by Archbishops and Bishops, who distributed "to above five hundred brethren at once"[*] the efficacious symbols of His salutary grace, Who suffered death upon the cross for our redemption. May we not devoutly believe that He, our Light and Life, was indeed present at the breaking of that Bread, and the blessing of that Cup, to hear and answer the united aspirations of Bishops, Priests, and People, as they besought Him to inspire continually His universal Church with the spirit of truth, unity, and concord?

Nor in its way was the meeting at St. Martin's Hall less touching. The presence of the Prince Consort may be regarded somewhat as an assurance, that She who now holds the imperial sceptre, is scarcely less disposed than Her predecessor (who for the Church's sake once merited the name of the Good Queen Anne) to favor the pious designs of the Society; and when one after another our country's nobles rose up from their seat, and with manly independence, but not ungentle dignity and firmness, upheld in the presence of the Queen's husband and of Her prime minister, the undoubted rights of England's Apostolic Church; and exposed with no stammering lips somewhat of her wrongs; as every sentence which gave augury of our Church's integrity and enlarging self-development, was caught up and welcomed with loud and rapturous acclamations by the assembled throng; the conviction forced itself upon the mind, that in spite of internal discords and outward trials and manifold apostacy, the pith and marrow of our Church yet remains unharmed and undefiled; that her strength is waxing stronger, and is not on the wane; that her energy is approximating to the greatness of her work, and that there is an apparent fulfilment of old John Evelyn's *almost* prophecy. "Albeit it may move God for the punishment of a nation so unworthy to eclipse again the profession of her here, and darkness and superstition prevail, I am most confident the doctrine of the Church of England will never be extinguished, but remain visible if not eminent to the consummation of the world."[†]

The writer of this article was not present at St. Paul's on Wednesday the 18th, but to credit the report of those who were, the services of that day exceeded rather than came short of the solemnity of Monday.

So far well. We may bless God's holy name for permitting us to thank HIM for His goodness in upholding, fortifying and enlarging, the metes and bounds of our Church's habitation through the instrumentality of the Propagation Society; but while sentiments of enthusiasm are rising high—while hymns of triumph are ringing in our ears, let this homely question temper our rejoicings: *This time next year what will be the results of the third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts?*

It was well said by the Prelate who preached in the Abbey, that "exultation over past success will aggravate the condemnation of future inactivity;" it was well said by one of the most eloquent of the speakers in St. Martin's Hall, "God help the Nation or the Church which worships self;" aye! God help us all if our present rejoicings shall end only in false security, or a ruinous self-confidence, or otiose self-gratulation, instead of moving us surely, soberly, silently, to more entire devotion to His service, to more strenuous efforts towards the promotion of His Glory by the expansion of His Church, by the spread of His Word, by the gathering into the gospel net souls innumerable with us and from us, far and near—"Jew and Gentile, bond and free."

We may not disguise the fact that the work now immediately before the Society is in direct antagonism with its resources: nor thus again, that that enlarged measure of success which has attended its efforts since the opening of the last decade, has sprung more "from the awakened convictions of individual Churchmen,"[‡] rather than from combined, serious, uniform action on the part of the Church at large.

Let us try to test the truth of this statement: for instance, contrast the wealth and influence of the members of our Church with the increasing, it is true, but still narrow stinted income of its most ancient Missionary Society. Look at the mansions of Patrician families scattered through the country, one, it may be, by the side of every parish church; and how many, or how few, of the names of their owners figure in the annual report with the appendage even of the stereotyped subscription of one guinea? We fear the printer has more frequent use of this symbol of unity in their case than of any other numeral. Look at the cities of palaces which have of late sprung up in the western suburb of London, and as you gaze at the symmetry and propriety of the almost countless streets and squares, just consider what mighty works, redounding it may be to the everlasting glory of God Most High, might be brought to pass, if every householder contributed, not liberally even, but grudgingly and sparingly, to the Missions of our Church. Your merchant princes again, who have, under her shadow, won their way to wealth and honor, how do they, in this respect, acknowledge the goodness of Him who gave them the power to get wealth?

"Pudet hæc opprobria nobis
"Et dici potuisse, et non potuisse refelli."

These remarks, in so far as they are true (and would to God they may be proved untrue) indicate nothing more or less than the sad reality of our assertion, that our recent missionary successes, and the extension of the Episcopate in the Colonies, is due mainly to the unsustained efforts of individual Churchmen, not to the united action of the Church at large. No doubt there is a great deal of what Bishop Butler calls "*passive sentiment*,"[*] upon this subject latent among her members, kindled one moment, subsiding the next; but the active principle, which is the only legitimate fruit of a passive sentiment, is yet in embryo, or at least only partially educed.

If every parish sent yearly its quota to the missionary chest, much of what has been said would be pointless, but it is not so; and then recourse is had to a complex machinery of rural secretaries, parochial, district, organizing. We do not disparage this complex machinery; on the contrary, it is good because indispensable; not good in itself, but good "*for the present necessity.*" It shows that our missionary organization is only in a rudimental condition; it shows that stimulus to healthy action is still needful; it does not show that that organization is the free voluntary unconscious motion of living health.

While we claim—and rightly—the attribute of Apostolicity as one especial feature of the Anglican Church, let us not forget that a sensitive forwardness in the missionary work is, in turn, one especial characteristic of Apostolicity. A Church which is not a Missionary Church is a dead Church; or else it is moribund, in the very act itself of dying. It is quite true that the Church may be, and is, reproducing itself. But after all that is not the question. The question is, whether the reproduction is proportionate to the magnitude of the body? or, whether it is that languid, dwarfish, (to coin a word) half-senile kind of reproduction, which is but the last effort of expiring strength, the infallible prognostic that time and decay are finishing their office.

Again we ask, *what will be the result of the third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts?* Will it be placed upon the footing which its services merit? Will it be enabled to do what it yearns to accomplish, but cannot, *for it is straitened?*

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[*] 1 Cor. xv.

[†] Evelyn's Diary and Correspondence, ii. 239.—London, 1850.

[‡] Lord John Manners' Lecture on Colonization, alluded to at the end of the present number.

[*] See Bishop Butler's Analogy, Part I. chap. V. Some of our readers may not object to a short extract or two. He is speaking of the formation of virtuous habits; "going over the theory of virtue in one's thoughts, talking well, drawing fine pictures [of virtue]; this is so far from necessarily or certainly conducing to form an habit of it, in him who thus employs himself, that it may harden the mind in a contrary course, *i. e.*, form an habit of insensibility to all moral considerations. For from our faculty of habits, passive impressions by being repeated become weaker, thoughts by often passing through the mind are felt less sensibly. . . . Active principles, at the very time they are less lively in perception than they were, are found to be, somehow, wrought more thoroughly into the temper and character, and become more effectual in influencing our practice."

From the Colonial Church Chronicle

The Building of the Temple of the Lord by those that are far off. A Sermon, on the Extension of the Church in the Colonies and Dependencies of the British Empire, preached before the University of Cambridge, by HENRY BAILEY, B. D., Warden of the Missionary College of St. Augustine, Canterbury. 8vo. pp. 22. London: Rivingtons, 1851.

This is a thoughtful well-considered sermon, displaying a thorough knowledge of the subject in hand; it is to be hoped that it will not follow the usual fate of sermons published, as this is, *by request*, namely, afford pleasure to a few, at a pecuniary loss to the author. At the present crisis of the Colonial Church, Mr. Bailey's office is in the highest degree important, and he seems equal to the exigency; he takes a broad view of the qualifications requisite to form an efficient Missionary:—

"The success of the Church's missions depends less upon the number than upon the qualifications of the laborers. They must be—not men of fanciful minds, of doubtful opinions, of uneven temper, of shallow attainments, of high pretences; but men of settled principles, of humble piety, of proved usefulness, of well-directed energy, of self-denying habits. In this as in other things we are not without Divine guidance. 'By the three hundred men that have lapped will I save you, and let all the other people go every man unto his place.'" *Judges* vii.—(Note at the end, on page 20.)

If the Warden of St. Augustine's educates missionary students up to this mark and standard, it is not difficult to foresee that the Colonial Church will be well furnished with skilful servants.

Taking Zechariah vi. 15 as a text, Mr. Bailey traces the gradual fulfilment of the prophecy in every age, since its utterance, up to our own; and insisting on our duty to aid in its continued fulfilment, just points at the tendency of missionary work to hasten on the approach of that awful "day which, with all the storms and clouds that are already gone, and worse, that are yet to come, has been from its first dawn increasing in the extent of its brightness, and whose eventide shall be universal light."

The recent development of the Episcopate in the Colonies (pp. 14, 15) is regarded as an instance, among others, of the accomplishment of the Prophecy of Zechariah. This, indeed, is the topic of the Sermon; without reckoning up the delinquencies of the dreadful past, or attempting to penetrate the murky pregnant cloud in which futurity is enveloped, Mr. Bailey says:

"We have chosen for our contemplation today the more pleasing side of the picture, and therefore pass by the neglect in former times of the Church and people of England to supply the spiritual necessity of our distant fellow-subjects, and the miserable inadequacy, even in the present day, of the provision made for their ever-increasing multitude. . . . . Our grateful employment is to collect and record the instances of enlargement upon a solid foundation by which God has proved, especially in the last few years, His care over our Church."—Pp. 12, 13.

Perhaps the most striking passage in the Sermon is that in which, with unflinching boldness, the Warden of St. Augustine's places before the Universities the imperative necessity of taking a lively active interest in the welfare of the Colonial Church. God grant that his words may be heard and marked both at Oxford and Cambridge! Without joining, or wishing to join, in a vulgar outcry against these ancient bodies, yet perhaps it may be said that hitherto they have hardly seemed to recognize the claims of the Colonies. In the recent statute for the appropriation of the Clarendon moneys for the more ample endowment of professorships, lately adopted in part by the House of Convocation at Oxford, some place *might* have been found for a donation to some College in Canada, New South Wales, or New Zealand, or a proposal submitted for the *free* education of Missionary students.

We quote the passage *in extenso* (pp. 18, 19):

"For surely, brethren, the question which now demands an answer is, What share in this great work falls especially to us? It is superfluous for me to say that we must promote it, in common with all regenerate men, by acting up to our Christian profession; by cultivating deeper personal piety; by large almsgiving; by using our influence and ability for the spread of the Gospel of Christ, and the edification of His Church. There still remains much that is special and incumbent upon us as members of one or other of the collegiate bodies which form this University. The deep interest which I feel, personally and by profession, in this subject, must be my excuse for asking, whether some more visible and regular connexion might not be introduced than now exists between the University and the Colonial Church? Whether a depository might not be established here for gifts and bequests of books, often not wanted at home, but of very great value for the Libraries of Colonial Colleges and Missionaries? Whether the foundations which exist for the encouragement and promotion of Oriental literature might not be turned to more direct account for the training of men for missions in the East. Whether among the subjects of private study, which are here voluntarily undertaken, some might not engage in the history of the early Church, and in arranging ancient canons of discipline, cases of conscience, and ritual forms, with express reference to infant convert Churches in our own days? Whether by such a course of reading and thought, men of cultivated minds might not be gradually led to appreciate the glory and dignity of the Missionary work, and devote themselves in the spirit of the great and learned Apostle of the Gentiles, as builders, though it be far off, in the temple of the Lord? And whether such men would enter immediately on their future scene of action, or would not rather pass through, as a natural medium, the Missionary College of the Church of England at home, for the purposes of professional study and mutual benefit? These, and similar questions, naturally suggest themselves on the previous inquiry, What share in promoting the extension of the Church in the Colonies and dependencies of the Empire specially belongs to this great University?"

Speaking of the right of the Church of England to be considered a true integral part of the one temple of the Lord, the Church which Christ has built, Mr. Bailey concludes his Sermon thus:

"Those who minister at her altars will do well, we think, to give due prominence to this proof of their own apostolical commission. The expansive energy which has so marvellously started up within the Church of late years, is one of the most comforting tokens of God's continued presence with her. When, therefore, her ministers teach their flocks, as they are bound to do, the fundamental doctrine of the 'one Catholic and Apostolic Church,' let them declare plainly and frequently what a rapid extension has been granted to their own branch of it; and that, not by building upon another's foundation, but by direct aggression upon the wastes of ignorance and heathen idolatry. Enough has been effected to make them—not careless, not satisfied, not arrogant, God forbid!—but thankful, persevering, and of good courage. For in this is involved the truth of their own mission, as derived from the Church of England, which in these 'days of rebuke and blasphemy' they must not hesitate to uphold. The fact supplies an argument to every one of her faithful ministers. 'They that are far off have come and built in the temple of the Lord;' and by this ye 'know that the Lord of Hosts hath sent me unto you.'"

We cannot conclude this notice without expressing our high sense of the judgment and discrimination with which the preachers of this annual Sermon on the Missions of the Church have been selected at Cambridge. The successive Vice-Chancellors saw at once that everything depended upon the preacher to whom the duty of enforcing the Missionary obligations of the Church was entrusted; and accordingly Mr. Melvill, the Regius Professor of Divinity, now Bishop of Llandaff, and the Warden of St. Augustine's, were nominated in succession. At Oxford, we deeply regret to say that hitherto the purpose of the Founder of the sermon has been, to a great extent, defeated. The late Bishop of Madras, indeed, was appropriately selected for the second sermon; and no one could object to the nomination of so able, and, in Missionary matters, so experienced a man as Mr. Tucker; but we are entitled to ask on what ground the preacher for the present year has now for a *second time* been chosen? With such men as Mr. Anderson and Archdeacon Grant---to say nothing of the Bishop of Oxford---all of whom are known to have paid especial attention to the Colonial Church---there could have been no difficulty in making a suitable choice. We do sincerely trust, that an endowment calculated to serve such great purposes, is not likely again to be rendered nugatory by indifference or party predilection; for it is, we repeat, utterly impossible to conceive that the Vice-Chancellor, in the exercise of his discretion, could not have found *another* competent person to undertake the office. If he could not, then is Oxford beggared, and a bankrupt indeed.

Deferred Items.

FOREIGN.

ST. BARNABAS, PIMLICO.—FEAST OF DEDICATION.—We are glad to learn, that, making due allowance for the loss the parish has sustained, things are in a satisfactory state again; the pastoral superintendence of the district is carefully attended to, and the daily services of the Church, which are performed much the same as in Mr. Bennett's time, are still frequented by large congregations, more especially on Sundays. The service is always choral throughout; the passages are said in monotone; the Canticles and Psalms are chanted; the Litany and Nicene Creed are sung. An amateur choir has contributed mainly to effect this object. The only deviations from the former system that now remain are the saying the prayers outside the Chancel, and the use of the black gown in preaching.

The Feast of Dedication, in accordance with the usage Mr. Bennett established, was celebrated on Wednesday last, being St. Barnabas' Day. There was, as usual, the Holy Communion at seven o'clock, Morning Prayer at eight o'clock, Litany and Holy Communion at eleven o'clock, and Even song at six o'clock. At the mid-day Communion an appropriate sermon was preached by the Hon. and Rev. R. Liddell, the Incumbent of St. Paul and St. Barnabas, in which occasion was taken to speak of the "good work of founding St. Barnabas College, and to refer in feeling terms to Mr. Bennett, by whom it had been accomplished. The sermon was a most eloquent one, and produced great emotion, particularly its allusions to Mr. Bennett. The reverend preacher himself was almost overpowered by his feelings, whilst most of the congregation were affected to tears. The offertory hymn was "Cœlestis Urbs Jerusalem," the translation by the Rev. W. Irons, set to the ancient melody by the Rev. T. Helmore. The hymn was sung at the Consociation last year, and during the octave services, and is a great favorite with the Congregation. The offertory was considerable, and there was a large number of communicants.

In the afternoon the admirable custom of holding a feast for both rich and poor together was kept up with great spirit. A company of nearly four hundred was entertained in the spacious school-room of the college at an excellent dinner.

The rooms were tastefully decorated with flowers and evergreens, flags and banners, and mottoes from Scripture appropriately arranged. The Hon. and Rev. R. Liddell presided at the dinner, having on his right hand the Marquis of Camden, and on his left the Viscount Castlereagh. [Many of the nobility and gentry were present.]

The Chairman, among other toasts, gave "the Rev. W. G. E. Bennett and the Founders of St. Barnabas," which elicited the most enthusiastic applause, huzzas, clapping of hands, and waving of handkerchiefs. The Chairman again spoke of it as a good work. The population of the district had been much neglected, and being churchless, it was to be feared they were godless also. But the kind concern, the zeal, and devotedness of Mr. Bennett, have provided them with the noble institution in which they were then assembled, and with the means of promoting their higher interests. He had borne his testimony from the pulpit to the great merits of his predecessor, and he had the highest pleasure and satisfaction in doing so again. The toast was honored with countless cheers, and the enthusiasm of the meeting was such as to defy description. In the midst of it all the bells of St. Barnabas struck up a merry peal, which only served to increase the excitement. As soon as comparative calmness was restored, the orchestra sang the glee, "Long life and health be spared them." The Marquis of Camden, in complimentary terms, proposed the health of the chairman, which was very cordially received. Mr. Liddell acknowledged the toast in a few approbriate remarks, expressive of his deep sense of the responsible position he had been called upon to fill, and of his anxiety to discharge his sacred duties so as to promote God's glory, and the highest interests of his parishioners. Viscount Castlereagh proposed, "the Rev. James Skinner, and the Clergy of the parish," which was received with great applause. Mr. Skinner returned thanks for himself and his reverend brothers, and took occasion to allude very feelingly to Mr. Bennett, whose labor of love he had so many opportunities of learning, especially among the poor. He read a note he had received from Mr. Bennett, written on Monday, immediately previous to his departure for the Continent, in which he wished him God's speed in the work he himself had been permitted to commence, adding, that he should be far away on St. Barnabas day, but he hoped to worship somewhere within the fold of the Catholic Church, and should remember them in his prayer. These allusions created a painful sensation, many of the poor, more particularly, being quite overcome with grief at the remembrance of their bereavement in the loss of such a friend and pastor.

Next day a dinner was given to five hundred children, and the fragments of the meat, &c., were afterwards distributed to the poor.—*Guardian.*

On Thursday the lovers of sterling English Church music had a great treat at Westminster Abbey, where a full choral service was celebrated, for the purpose of founding a benevolent society for the support of the widows and orphans of organists and lay clerks in distressed circumstances. The choir was composed of 120 voices, from twenty-two of the Cathedral and Collegiate Choirs throughout England. Shortly after the doors were opened, every seat was quickly occupied, and numbers were content to stand during nearly three hours. The Venite, Psalms, Preces, &c., were by Tallis; the Te Deum and Benedictus by Gibbons; and the anthem, "God is gone up with a merry noise," by Dr. Croft. After the service, ten anthems were given, selected from the works of Farrant, Gibbons, Purcell, Blow, Aldrich, Croft, Wildon, Creighton, Greene, and Boyce, all composers of eminence, in past times, and connected with the Church either as a dean, canon, organist, or gentleman of the Chapel Royal, and extending over a period commencing with Tallis, organist to Henry VIII., and ending with Dr. Boyce, organist of the Chapel Royal. "Lord, for thy tender mercies' sake," Farrant, was beautifully given by the choir without the organ. We may also particularize the well-known anthem of Welston's, "In thee, O Lord;" but we cannot say so much for the magnificent composition of Purcell's, "O, give thanks," the verse parts of which were sadly out of tune. We hope in future more care will be taken, for the society has our best wishes for its prosperity, and we care not how often the public have an opportunity of judging what the choral service in our cathedrals might and ought to be.—*Guardian.*

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,

ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

543 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co.,"

August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
		311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 09

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 10 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer:
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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

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